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THE UNIVERSAL Christian Doctrine OF THE Day of Judgment:

Applied to the *Doctrine* of the *Thousand Years Kingdom of Christ.*

(Herein Guided by Mr. *BAXTER*'s Reply)

To Vindicate It from all Objections.

Shewing as is the One, so is the Other;

(*VIZ.*)

His Judging the *Quick* and the *Dead*; and His Appearing, and His Kingdom.

Which, seeing it must have some Duration, the Scripture 1000 Years, is on Great Proof *Preferr'd*

By *THOMAS BEVERLEY*,
An humble Minister of that Kingdom.

II. PET. III. 7, 8.

——*The Day of Judgment, and of the Perdition of ungodly men. But Beloved, be not ignorant of this* One Thing, *That one Day is with the Lord as a Thousand Years*, &c.

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The Preface
TO THE
READER.

BEcauſe *Many will* Deign *to Read a* Preface, *that will not a* Book; *I ſhall take Freedom to give a Proſpect of the* Whole *in a* Preface: *And firſt, I am very Senſible my* Lot *of* Diſcourſe, *is fallen on ſuch* Ground, *that each* Point *muſt be Diſputed for; not Adorn'd, nor Simply Taught; but, Argued, and Won, as it were by Inches; And which much Increaſes the* Difficulty, *The* Land of Promiſe, *as the* Map *of it lies in Scripture, is not in any Entire* Table, *but in ſeveral ſmaller* Lines *variouſly Planted, which muſt be Tranſplanted and laid Together.*

And Who is Sufficient for ſuch a Thing, *as a* Teacher? *And as for* Hearers, *They are not only Unteachable, or* Dull of Hearing, *but are Prejudic'd, and Cry out againſt this* Heritage of the Lord, *as a* Speckled Bird: *Some call ſuch a* Diſcourſe *Whimſie, Unintelligible Non-ſenſe, Fooliſhneſs; To other Graver Chriſtians, and even* Teachers: *It is a* Scandal, *an* Offence, *full of Cauſes of Objection; And even to many more Favourable, unintelligible* Myſtery; *Plain Things, ſay they, are more Profitable: But none of theſe Things move Me, that I ſhould not* Take heed to Fulfil this Miniſtery, *I have* Received of the Lord.

I intend this Small Tract, *not ſo much as a* Rejoynder *to Mr.* Baxter's Reply *upon my* Anſwer; *For, who am I, that I ſhould maintain a* Controverſie *with ſo* Honoured, Able, *and* Faithful a Miniſter of Jeſus Chriſt? *I only with Thankfulneſs take Advice from Him, what* Points *to Clear, what to Guard, what Advantage to take for Defence; And had I not found ſome Arugments, which I have not propos'd, or not fully urg'd before; and ſo fit a* Medium *or* Inſtrument of Conveyance *of this* Doctrine, *as the* Parallel *between it, and the Univerſally receiv'd* Article of Faith; Chriſt's coming to Judge the Quick and the Dead at his Kingdom; *(which muſt needs be a* middle Kingdom,) *I had been ſilent; Nor ſhall I think of opening my Mouth any further in this* Point, *till I find ſomething Objected; which, what I have now ſaid, if Duly Conſider'd, will not Anſwer, which, I am much in hope cannot be; For to be Conſcious to have ſaid, what can be ſpoken by One, even as an Oath, ought to conclude One, and on*

Ones own part to be an End of All Strife; *Of ſmall Queſtions and Exceptions, I know there is no End: And I muſt confeſs with Thankſgiving to God, and with Subordinate Thankfulneſs to Mr.* Baxter; *On His ſo often Naming a* Middle Kingdom *by way of Objection, it was as it were by a Divine Prompting ſaid to me; This Notion of a* Middle Kingdom, *which the* Day of Judgment *muſt needs be, and which I have long ſince underſtood the ſame with the* Kingdom, *is the Key of this* Great Myſtery; *and ſo I have Found it, and am ſo Fully ſatisfied in it; Even above, all I have written before; that I am at perfect Peace, and will Contend no more; I can look on any further Objection, but as the Talk of Looſers: For I am ſure, ſuch an* Appearance *of the* Kingdom of Chriſt, *as the* Day of Judgment *is, or ſuch a* Return with the Kingdom Receiv'd, *as* Luke 19. 15. *or a* Coming *not* [*into*] *as is to Loſs, Tranſlated,* Chap. 23. 43. *but according to all Scripture Language* [*in his* Kingdom] *muſt needs be in the* Middle *between the* Kingdom of Chriſt *hitherto, and to* Eternity; *And it muſt have a Space of duration defined, for It is not* Eternal, *All Acknowledge; I therefore preferr only the Scriptures naming a* 1000 *Years, with ſuch Apparences of that Time, and according to the ſo Known* Axiom *of the* Jews, *the People of God before the New Teſtament; The* Day of Judgment ſhall be a 1000 Years.

It is evident alſo from the Article *Founded on* 2 *Tim.* 4. 1. *Chriſt* Judges the Quick, *or* Living, *even as the* Dead *at his Appearing and Kingdom, There muſt be* Saints Raiſd, *and* Saints, The Living, The Remaining, *of which I Treat according to Scripture Guidance, as by* 1 *Theſſ.* 4. 17.

The New Heaven, *and the* New Earth, *muſt needs be at the ſame Time New, by ſuch a Luſtre of Chriſt's* Appearance, *the* Sun of Righteouſneſs; *Even as the* Heavens *and* Earth *are, as it were, New to us every Summer by the Suns Return; And it is no more, then God intended in his firſt Creation, ſuch a Glory of it: And I cannot but Give,* Eſay. 45. 18. *in ſomewhat a differing Tranſlation, but ſuch as I ſuppoſe the Original will well Bear, to this purpoſe; upon naming the* Salvation of Iſrael *as an* Everlaſting Salvation, World without end; *It follows,* Thus ſaith the Lord; *that* Created the Heavens, *that* Formed the Earth; He hath Eſtabliſhed it, He Created it, *not* (*ſaith the Tranſlation* [*in vain*] *ſay I out of the* Hebrew, *for a* [Tohu] *ſuch an Inanity of Glory, as It is now*; He Formed it, [*to be Inhabited*] *ſaith the Tranſlation; ſay I, according to the* Hebrew, [*for the* Sabbath] *even this Great* Sabbatiſm, *wherein* Jehovah ſhall be one, *his* Name one, *none elſe, no* Idols Name any more for ever. *And then ſhall He Appear that Infinite Foreknower,* declaring the End *from the* Beginning, *that* He may be known to be God.

And by All Theſe Things, I hope Mr. Baxter *will be ſatisfied concerning the* Specificneſs *of this* Kingdom, *Beginning with a* Judgment, *and ending with a* Judgment, *and its entire middle Space, an Appearance according to that* Judgment, viz. *of the* Saints *in the Glory of the* Reſtitution of All Things *by the* Second Adam, *the Redeemer, the Reſtorer of all the Ruins of the* Firſt Adam; *and an Appearance of the* Wicked *in* Shame *and* Contempt; *and both theſe for the* 1000 *Y.* Receiving *what they* have done, *in* Body *before the* Tribunal of Chriſt; *Now All will Acknowledge as this Kingdom hath not been yet; So it*

shall not be for ever, but be deliver'd up; *Here therefore is a perfect* Specification, *except* Specification *be an unknown* School-Term.

I Know in some Things, I differ from that Sweet, as well as most Judicious, and Pious *Writer Mr.* Increase Mather, *as Appears by his Accurate discourse;* De Signo Filii Hominis, *or of the* Sign of the Son of Man. *I should be most Glad by Friendliest Conference, or entercourse of Letters to conciliate; as concerning a* Scripture-Line of Time *to this State, concerning Christ having his Palace of Glory, not on this* New Earth, *but in the* New Heaven, *concerning the* Wicked Dead Rais'd; *In which Points I perceive my Self to differ from Him, but as I Hope on Great Scripture Grounds.*

Now to Conclude All; This Kingdom *is the Great Practical Doctrine, which, when It shall be Universally* Preach'd *by the* Everlasting Gospel, *shall Bring in all the World,* Jews, *and* Gentiles *to Christ; And besides the Blessed Effusions of the Spirit, that shall go along with it, How must it needs in Reason prevail! For what would the Great Value and purchase of, but a* 100 *Years in the Vigors, and All Affluences of Life be, and in such a* Heaven *and* Earth, *as are now, and if Men were so enclin'd, in all wise, and vertuous Converses?*

Of what Inestimable Value then to every serious Considerer, even now, the offer of so much a Higher, and Longer 1000 *Y. of Life, as is propos'd on so Great Scripture Grounds? How may it satisfie that Appetite, Implanted by Creation into our Natures, which is that very* Olam, *or* World set by God in the Heart of Man. Eccles. 3 11. *the Desire to see the Glory of God in his Visibly Glorious Creation, for a perfect Duration of Time?*

But how much stronger will the Impression be upon an Enlightned, Convinced, Awaken'd World under that Everlasting Gospel Preach'd? *when that shall be Fully declar'd, and Believ'd, that Few will now Believe, though it be never so plainly Told Them; In the mean Time, seeing we All profess to Believe* Fully *the Apostle* Peter's *Doctrine of* Looking *for* New Heavens, *and a* New Earth according to his Promise, *wherein* Righteousness shall dwell. *Let us Resolve what* Manner of Persons we ought to be in all *that* Holiness, *and* Godliness *of Conversation; and let us* Grow in Grace, *and the* Knowledge of our Lord Jesus Christ *beyond the* Beginnings *of his* Doctrine, Going on to Perfection, *and so unravel the* Apostasie, *where it Began in not so doing; and above all, Let us* Give All Dilligence, *that we may be* Found of him in Peace without Spot, *and* Blameless, *and by Him be so* Presented before the Presence of his Glory.

And let us consider, the Day *is* near Approaching; *Concerning the Truth of which, I make Appeal to Him, to show by his* Arm made bare *in unquestionable Evidence of Fact, and Event, every Thing in its proper Time; And I am now waiting at this Time, when the* Kings *are preparing to* Go out to War *for a* Dawn *of the* Morning Star *on the* Suffering Witnesses *of the yet Afflicted* Thyatyra, *the* French *and* Vaudois; *and that the* Rod of Iron *should begin to Break that* Potters Vessel, *whom patience hath yet spar'd from being a* σκολοκόβρωτος, *(for what ends will be seen,) who with a more then* Herodian *Insolence, and Cruelty, hath not only let Rest on Him, as* Herod, *but even Hunted for such Attributions, as to a* God, *and not to a* Man, *and so Inhumanely* Vex'd *so many of the* Church of Christ, *to please a* Sacrilegiously Flattering Jesuitic *Order.* Now to the only wise God be Glory for ever, *Amen.*

A REPRESENTATION OF THE Thousand Years Kingdom OF CHRIST,

Endeavouring to Reconcile it to the General Confessions *of the Faith of* Christians; *and particularly to the Judgment of the Eminent Servants, and Ministers of Jesus Christ, with a Vindication from Further Objections.*

I Can Sincerely Appeal to the Searcher of Hearts, I am in all the Substantial, and Essential Points of *Christianity* of the Judgment of all the Wisest, Soundest, and most Universally Approved Ministers of the Gospel, and Christians, in the Faith at once *Deliver'd to the Saints*, and have no By, nor Secret Opinions in Reserve, either concerning the Person of the Great Mediator, God and Man, or concerning his Kingdom, as if it had not been from the Beginning, or were not to be for ever, in such Explications of it, as the Churches of Christ most Agree in according to Scripture.

I make the same Appeal concerning my Belief of the Eternal Happiness of the Saints, with, and by Christ in the Divine Nature, Spirits in Bodies of Glory, united by Him to the Father, and yet each one in his own proper Personality, and so made Truly Equal to the *Holy* and *Elect Angels*, and of the punishment of the wicked in their Spirits, and Bodies together with the *Devil* and his *Angels*, even through

out a Strict and proper Eternity *a Parte Post*, as They ſpeak, or for ever.

Except therefore my Doctrine, and Affirmation of the Kingdom of the Thouſand Years, can be ſhown, in a perfect Amity and Conciliation with this *Goſpel*, and *Form of Sound Words*; I Acknowledge It ought to be Rejected; I therefore Attempt in very Brief, to ſhew it to be in ſuch a State of Agreement, and to vindicate it from Exceptions to it.

I obſerve therefore one Great Complex of Articles of Faith, wherein All Chriſtians are, as much, as in any Point of Chriſtianity at One; and They may be thus Given:

1. That there ſhall be a Day or Time before the State and Kingdom of Eternity; wherein Jeſus Chriſt ſhall *Come from the Right Hand of the Father* to *Judge the World*, and this, as *Man*, *Acts* 17. 31.

2. That Jeſus Chriſt ſhall *Come* in the *Glory*, and *Power of the Father* to this *Judgment*, and that It ſhall be a moſt Illuſtrious *Appearance* of his *Kingdom*, that was not before, nor ſhall be after. For *He comes in his Kingdom*; and the *King ſhall ſay*, &c. *Matth.* 25. and *He Sits on the Throne of his Glory. v.* 31. *v.* 34.

3. That at the ſame Time, There ſhall be a Glorious Reſurrection, and Appearance of his *Saints* with Him; as Sharers in the Glories, and Triumphs of that Day.

4. That the Saints, that ſhall at that Time be Living, and Remaining upon Earth; ſhall not Dye, but at the very ſame Time be *Chang'd* ſo, as that They alſo may *have their part* in the ſame *Glory*, and *Reſurrection*.

5. That there ſhall be a *Reſurrection of the Unjuſt*, and of *Thoſe that have done Evil* to the *Condemnation*, to the Diſhonour and Contempt, and to the *Puniſhment* that ſhall at that Day be Executed upon Them.

6. That the *Heavens* and *Earth* that now are, are Reſerv'd for *Fire* at that Day, and that Chriſt, as the Apoſtle *Paul* ſpeaks, 2 *Theſſ.* 1. 7, 8. ſhall be *Reveal'd in Flames of Fire*, taking *Vengeance*; and that as the Apoſtle *Peter* ſays; The Day *of the Lord Cometh as a Theif in the Night*, in which, the *Heavens ſhall paſs away with a Great Noiſe*, and the *Elements melt with fervent Heat*, and the *Earth*, and the *Works that are therein, ſhall be Burnt up*, 2 *Pet.* 3. 10. and again, *v.* 12. *Looking for*, and *Haſting unto the Day of God*, wherein *the Heavens being on Fire, ſhall be diſſolv'd*, and the *Elements ſhall melt with Fervent Heat.*

Now ſeeing the very *Revelation* of Chriſt, is in *Flames of Fire*, as *Lightning*, and that our Lord compares his *Coming* to the *Flood on the Old World*, and the *Fire*, and *Brimſtone on Sodom*, the *very ſame day that* Noah *entered into the Ark*, and *Lot went out of Sodom*, *Luke* 17. 27. 28. The Conflagration muſt be a Conflagration before the Judgment, or Inſtantaneous with the Beginning of that Day, and ſo I ſuppoſe is the Judgment of all Divines.

7. The Wicked Alive ſhall be ſpeedily by this *Fire*, brought into the ſame Condition with the Dead Wicked, Raiſed to ſhare in the Common *Perdition*: For the *Heavens* and *Earth that now are*, are *Kept in Treaſure*

ture for the Day of Judgment, and the *Perdition of Ungodly Men*. 2 *Pet.* 3. v. 11.

8. Seeing the Apostle Expressly reaches, v. 13. That we *Look for New Heavens* and *New Earth*, wherein *Righteousness shall dwell*, It is most according to Scripture, that the *New Heavens* and *New Earth*, should come as a *Vessel out of the Refiner's Fire*, and *Righteousness dwell therein*. So that the *New Heaven* and the *New Earth*, immediately *Come out of this Fire*.

All this I look upon as so Agreeable to Scripture, and the most undoubted Sense of it, that whoever keeps Inviolate this *Form of Sound Words*, cannot fall into any Great Error. When making a Solemn Profession, that I am Fully perswaded of all these Things, even to a *Plerophory* or *Assurance*, and supposing All Sober Christians herein to Joyn with me, I pass forward with Greater Assurance.

9. The particular Precise State of the *Kingdom of Christ*, as in this Judiciary State, shall be *delivered* up at some Time to *God and to the Father*, and so the Kingdom and State of *Eternity* succeed, I also suppose, is the Universal Faith of Sober Christians; Although the *New Heavens* and *New Earth* may be suppos'd to continue for ever, as They are by Mr. *Baxter*; and, as I Remember, by that so excellent Interpreter *Calvin* on the aforenam'd Text, and very probably by many other Great *Theologers*, and *Scripture Interpreters*.

Now from all these Principles laid together, several Points are Allowed upon the Consideration of the General Doctrine of the *Day of Judgment*, that are ready to be charg'd as Unreasonablenesses, or Anticipturisms on the Doctrine of the Thousand Years Kingdom; which compar'd with what is taught universally of Christ coming to Judgment, will be as a Load taken off from it.

1. Seeing the *Day of Judgment* is a middle State of the *Kingdom of Christ* between the present State, and the State of Eternity; It is hence undeniable, There is a middle *Kingdom*, or middle State of the *Kingdom of Christ*.

2. When a Dispensation, or Oeconomy for the Divine Glory, as for *Judgment* Requires it, It is no dishonour to Christ to come from the *Right Hand of God*, where He is *Exalted* above All *Heavens* into the Lower State of the World, much less Degradation from present Glory for *Saints* to *Come with Him*.

3. Nor does Christ suffer any diminution of Glory, when He Goes back to *Heaven*, the Business of such *Oeconomy*, as of *Judgment*, being dispatch'd.

4. There is sufficient Security in the midst of the Conflagration for the Bodies of Saints, whether Risen or Chang'd, though we cannot define how.

5. Nor shall the Bodies of the wicked, however punish'd, be consum'd in these Flames.

6. There is no Absurdity on Scripture Account to suppose a manifold Change of Body according to the Variation of States.

7. There

7. There will be Found Room for the Bodies of all, both *Risen* and *Changed* Saints, as also of all the wicked according to the General Doctrine of the *Day of Judgment*.

8. A *New Heaven* and a *New Earth*, and by Consequence a Restitution of All Things, are in the very Letter to be Expected according to Scripture.

Now whatever may according to Scripture, and without any Contradiction to the Great Principles, Notions, and Sense of it, be suppos'd for a Lesser, or so much, as Any Time may be suppos'd for a longer Time, even for so long, as Scripture gives us any Reason to extend it unto, seeing There is no Scripture Inconsistency in the Fundamental Possibility.

And now there being such a Foundation lay'd in that, which is Agreed among all Christians, if there shall be Any Inducement from Scripture to do it, we may Build upon this Foundation.

1. That seeing Christ shall Appear from Heaven, with his Saints in a *Kingdom* of Triumph, and Glory over his Enemies, and that there is no Signification of the Time of duration, Contradictory to that of a 1000 Years, and at least one Great Signification, It is a 1000 Years, Why may we not Couclude, the *Kingdom* is a *Kingdom* of a 1000 Years?

2. Seeing there shall be a *New Heaven*, and a *New Earth*, that shall *come forth as a Vessel for the Finer* out of the Conflagration, and that there is Great Reason to think; That They shall be both inhabited: Why may not the *Saints of the Resurrection*, *Equal to the Angels*, Inhabit the *New Heavens*, and the *Saints Chang'd*, who are so peculiarly called twice the οἱ ζῶντες, οἱ περιλειπόμενοι; The *Living*, the *Remaining*, (as a most peculiar Generation of Saints that Christ so Holds in his Hand, as, that They can no more Fall, as may be Surmized, then the Saints Above, who are as *Angels* confirm'd,) Inhabit the *New Earth*, as *Adam* should have done, a 1000 Years? Especially, seeing it is supposeable it shall be Inhabited, and we Know not Any, who shall Inhabit it, God knoweth only who shall Inhabit it, Except these *Living Remaining Saints*.

3. Seeing it is Agreed, The Administration of the *Kingdom*, as at the *Day of Judgment* shall not Last to Eternity; and that Christ, and All his Saints Ascend up to God, and that *Kingdom* of *Judgment* Ends, Why may not this be the Sense of those so Weighty Words of the Apostle, concerning the *Son's delivering up the Kingdom*, of his being *Subject*, and of God, being *All in All*? or what else is so likely as this of the *Son's* Resigning up that Illustrious Appearing visible Glory, that He shall be invested with, during that *Judicatory Kingdom*, seeing it is a *Kingdom* of Triumph and Victory, that is so *Deliver'd up*? And why should it not be the *Kingdom* of a 1000 Years? Seeing the naming a *Kingdom*, though of a 1000 Years, yet because it is but of a 1000 Years, Implys It shall End; And as the Apostle makes plain, in that it is a Reign, till *All his Enemies are put under his Feet*; It is a *Kingdom* of Victory and Triumph, Beginning

ning and Ending in *putting down Enemies*, as *Judgment* must needs do, and then *Given up to God*. And thus there is an easie Slide from the Acknowledged, and most General Doctrine of the *Day of Judgment*, into what the Scripture says of a *Kingdom*, or *Reign of Christ* for a 1000 Years; For it is expressly said, There were *Thrones*, as of a *Kingdom*, and *Judgment* was Given to Them that sat upon the *Thrones*, the very word proper to that *Day*; and They that *Sate* upon the *Thrones*, must needs be Christ and his Saints; For They *Lived* and *Reigned* with Christ a 1000 Years, *Rev.* 20. 4. And then, it is anew said; *Blessed, and Holy is He that hath part*, though not the *Principal*, *viz.* either as *Saints Rising*, though not *Martyrs*, or as *Living Remaining Saints*; on such the *Second Death hath no Power*. And then, as at the End of the *Judgment* according to the General Doctrine, Christ Resigns up that *Judiciary Kingdom*, and Returns to God. And as the Apostle says, having *Subdued All Enemies*, He *Gives up the Kingdom*; even so the 1000 Years *Kingdom* must be Given up, because it is a *Kingdom* only of a 1000 Years.

And thus the *Kingdom of Christ* Begins with a *Judgment*, *viz.* of determining, who are Those his Saints, who shall Appear in the *Glory* and Blessedness of it, even of that *First Resurrection*, as Saints *Rais'd*, or as Saints *Living and Remaining*, but *Chang'd*, and who, as *Enemies*, shall lye at the *Footstool of Christ's Feet*, *Slain with the Sword of his Mouth*, and as the *Dead*, and yet in Visible Bodies under *Contempt* and *Dishonour*, and as the Trophies of the victorious Wrath of Christ; And this *Kingdom* Ends with a *Judgment*, even the Giving up all this Saints in perfect Immortality and Incorruptibility to his *Father* to Enjoy him for ever, and with that perfect *Subduing* All the Wicked Angels and Men, which the Apostle call a *Catargesis*, or *destroying*, and the *Apocalyptic* Apostle a *Casting into the Lake*; And because This is Final, and Consummate; therefore He Represents the whole Judiciary Proceeding, and sets out the *Dead*, as Gather'd from all the Receptacles of *Death* from whence They Came, and were Judg'd at the Beginning of the 1000 Years, which *Judgment* is Affirm'd and Ratified, and Fill'd up at the End of the 1000 Years, and the Execution also; There being this only Difference between the Beginning and End of the 1000 Years in Relation to Them, that They are at the Beginning, and during the whole Space of the 1000 Years, made the *Footstool of the Feet of Christ*, and afterwards under the Final destruction of being *Cast into the Lake*. This therefore takes away the Objection of the *New Earth*, having such an abundance of Wicked in it; For They Lye as Captives, and Slaves of Justice, that can neither Annoy, nor defile that State; So that there is a Glory of the *Kingdom of Christ* in, and with his Saints above and below, during the whole Time of the 1000 Years, and a Government every way Agreeable, and no difference between the General Doctrine of Christians concerning the *Day of Judgment*, and what I Affirm, except the duration of the 1000 Years; For who can but

say?

say: That *Day* shall be a *Day of Glory* to Christ and his Saints, both *Raised* and *Chang'd*, as in visible Bodies of Glory; of Horror, Dishonour, and Punishment to the Wicked in visible Bodies of Contempt and Shame: That they can neither Trouble, nor Pollute that Day, nor State, any more then They do the *Kingdom of Eternity*, though They are never so many in their own place, or Hell; That these visible Heavens and Earth shall be so chang'd by the Glorious Coming of the *Judge*, and his Saints, That They shall be *New Heavens*, and a *New Earth*; That there must be Room for all Good and Bad, in whatever shall be suppos'd to be the *Pretorium*, the Hall of Justice at that Time; That Christ and his Saints come from the highest Heaven for that purpose; That Wicked Men come from Earth and Hell. And that Christ and his Saints Return, this Glorious Administration being at an End, to that Highest Heaven, to *God* and the *Father*, with this *Judiciary Kingdom* Given up to Him, and *Sathan* and All the Wicked *Cast* to the *Lake*; So that I say again, here is no difference, but only of the 1000 Years Continuance; And to the Proof of that, I now proceed.

And I will do it in greatest Brevity in this Method.

1. I will propose the Scripture-Model of this State, which it self will shew the Rationality of it self, and as in a State of duration.

2. I will super-add to the Arguments I have given, new Ones, That there is such a State to be, and of a 1000 Years duration, and no more; and Answer the most Formidable Objections more Fully.

3. I will Argue against any *Hypothesis*, or Scripture Model, that can be given in Bar, of what I now give.

I Begin with the First, the Rationality of the Scripture-Model.

1. There shall be an Exaltation of the Humane Nature of our Lord Jesus, in visible Glory, in opposition to that unrevealed State, wherein the *Heavens Now contain Him*, and also in opposition to, and Recompense of the Depressions, and Humiliation, it was under in his first Coming, *Philip.* 2. 9. &c. that every *Knee may bow to Him*, and every *Tongue confess that He is Lord*, to the *Glory of God the Father*; *Every Eye shall see Him, every Mouth of his Servants shall praise Him, and none of his Enemies be able to gain say*: The Lowest Creation, *Things in Earth*, and *under the Earth*, shall, as They can, Bless Him; This *Appearing* is the *Sign of the Son of Man*, that shall be seen in the *Clouds*. That All this shall be at the *Day of Judgment*, no Christian will deny; I lengthen it out the 1000 Years.

2. There must be an Appearance of the Glory of the *Redemption of Christ* in its full Lustre; To this End, the Saints of the first *Resurrection* must be seen in Robes, wash'd white in his Blood, as Kings and Priests to God and the Father, and Reigning *over*, rather then *upon* the *Earth*, ἐπὶ τῆς γῆς, as ἐπὶ πολλῶν, *over*, not *upon many Things will I make thee Ruler*, *Revel.* 5. 10. with *Matth.* 25. 21. *They have Palms of Victory in*

their

their *Hands*; The *Bride*, the *Lambs Wife*, is Adorn'd, and it is Granted to Her to be *Arrayed in Linnen, White and Clean*, which is the *Righteousness of the Saints*. The *Armies of Heaven*, that is, These *Saints* follow, *Cloathed* also in *Fine Linnen, White and Clean*; They *have the Name of the Lamb in their Foreheads*, even as of God, *Revel.* c. 19. c. 20. The *Saints living*, and *Remaining*, who partake of the *First Resurrection*, are Priests also, not only of God, but of Christ, and *Reign* with Him a 1000 Years. And from this Glory of *Redemption*, It is impossible for the Saints, either of the *First Resurrection*, or the *Living Remaining*, *partaking of the First Resurrection* to fall, as it is for the Redeemer himself to fail; as I always assert, particularly in my last Answer; For the *Second Death* else might, but never can, never shall have *Power over Them*.

And for the Appearance of this Glory of *Redemption*, the *Saints* of the *First Resurrection* shall have Bodies of that Spirituality, Incorruptibleness, and Immortality, as to be equal to the *Angels*, so that in the Nature of the Thing, as it shall then be Founded by God, They cannot dye any more, being the *Children of God*, and of the *Resurrection*: And this is given first to the *Saints* of the *First Resurrection*, as a peculiar Recompense for the many Terrors, and Debasements, Death Brings with it. The *Saints* therefore *Living*, and *Remaining*, who *Dye* not, nor shall suffer the Dishonour, Pain, the Terror of dying, are upon the Ballance of Things, for the Glory of God, and Christ, in this *Oeconomy*, not till the 1000 Years are ended, and They *Caught up*, invested with this Glory; and are therefore said, till then, only to be *Partakers* of the *First Resurrection*: They have therefore Bodies *Changed* into the most excellent *Paradisiac* State, as *Adam* had before sin, and probably, as much excelling, as the *First Adam* is excell'd by the *Second*. And though they for many great Reasons, Beget an Off-spring to the Mediator, and *Eat*, and *Drink*, as *Adam* should have done, and All this in the Holiest, Purest manner, such excellent Bodies can be Exalted into; and though They do not Immediately put on *Incorruption* and *Immortality*, till they are *Caught up*; Yet They in event, can no more dye, nor fall away, then the Saints above, All which Answers many Objections concerning them. And It Redounds Infinitely to the Glory of the Redeemer, and of the *Second Adam* above the *First*, that in a possibility of dying, as to the Nature of Things, They who might, as *Adam*, dye, and Fall; Yet secur'd by the Mediator, They shall not dye, nor Fall, but They shall be *Caught up*, and put on *Incorruption* and *Immortality*: And when *Death* and *Sin* are thus every way subdued in the *Saints* of the *First Resurrection*, vindicated out of their Hands, and in the *Saints changed*, preserv'd from their *Sting*, even under a possibility; Then are They both *Swallowed up in Victory* by Christ, Appearing thus every way a perfect Redeemer, on which Account, as one Reason, All is thus ordered; Then is *Death* and *Sin*, and *Hell*, with all its *Dead*, and *Satan*, the Prince of All, *Thrown into the Lake*, and the Triumphal Song sung, the Effect of which, endures throughout All Eternity.

3. The

3. The Saints of Christ, principally the Martyrs and Sufferers, and the Contemn'd, Abused, Persecuted, and Beheaded for the *Word of God*, and the *Testimony which They Held*, with All who have Resisted the Impurity and Corruptions of the World, shall Appear in Glory, Sown in Weakness, but Rais'd in Power, Sown in Dishonour, Rais'd in Glory, Bearing the Image of the *Heavenly Adam*, the *Quickning Spirit*, the *Lord*, not only in *Heaven*, but from *Heaven*, as in a *Kingdom* lower then the highest *Heaven*, *Sitting on Thrones*, and *Judgment is Given to Them* for the 1000 Years.

4. For this Glory of Christ the Redeemer, and of his Redemption, and of his Saints; There is a Glory of the Renewed Restoreth Creation in the visible *Heavens*, and all their Influences Purified and Purged, and so made new; and the *Earth* Renewed in the same manner, that the *Saints* of the *First Resurrection* may Appear as a *Firmament*, and shine as the *Stars*, *Dan.* 12. even as the *Sun*, *Matth.* 13. 43. upon the *New Earth*, and have a prospect of Beauty, and Purity. And the *Saints on Earth*,* All, as *Kings of the Earth*, *Revel.* 21 24, 25. may *Walk in the Light of the New Jerusalem* above, and *Bring their Glory to it*, in looking upon their Communion with it, as their Highest Glory, and for the whole *Creation* may be deliver'd from the *Bondage of Corruption*, into the Glorious Liberty of the *Sons of God*, for which it now Groans in its present Slavery, and with earnestness *Waits*, Even as in all Mankind, There is an Appetite Implanted by *Creation* to See, and Enjoy a due Time in the Glory of God's *Creation*, free from the Curse, and Adorn'd with the Blessings of it; This we see how strongly it now works in the Holiest Men and Women, however in Regard, This is not the Place, nor State, nor Time, it be mixed with much Corruption, and as the Apostle calls it, *Lust* in a World, to which God's Heart cannot be, and therefore He often chastises with Great Severity the over eager desires in any of his Sts. of Any Thing here; But then there shall be such a State, that the *Lord Himself* shall *Rejoyce in his Works* with all his Saints *Triumphing* in the *Works of his Hands*, wherein there shall be an *Apocatastasis*, a Restitution of All Things, without which, the *Second Adam* would not be as perfect a Restorer, as the *First Adam* was a Desolator; But I Assert, and shall after prove the *Flying away* of this *New Heaven* and *Earth*, and that therefore this *Oeconomy* lasts but a 1000 Years, as the *Sabbatism* of the Glory of Creation.

* Call'd *Nations of the Saved.*

5. There must be a State, Bearing some Proportion to all the promises made to *Abraham* and his Seed, of a *City*, and a *Country*, and of *Nations*, and a *Posterity*, as the *Stars of Heaven*, as the *Dust of the Earth* and as the *Sand on the Sea shore Innumerable*, that He may be a *Father of many Nations*, and *Heir of the World*; of all which, *Canaan* and *Jerusalem*, and the People of *Israel* were but *Types*; For this was a *Heavenly Country*, and *City*, as the Apostle tells us, *Heb.* 11. and the Inheritance of True and Sincere Believers; How can this then be better explained, than by

Gen. 13. 16.

Gen. 22. 17.

the *New Jerusalem coming down from Heaven*, and the *Saints* of the *First Resurrection*, a Posterity, as the *Stars*, for whom he Knows how to make Room, who hath done it for those vast Globes of Light; and then by the *New Earth*, and the *Saints Living*, and *Remaining* on the *New Earth*, who shall be as the *Dust*, and as the *Sand*: And He will make Room for Them, who hath *stretched out this Earth for them that walk upon it*; and wherein besides the much less Cumber of *Paradisiac Bodies*, and the Abundant Sufficiency of the *Paradisiac Earth*, and Purity of the Air, and the *Leaves of the Tree of Life*, for the *Healing the Nations*; There is Provision for all Enjoyments of the *Saints* in those Bodies; Besides all this, There shall be no *Sea* to to take up Room, *Revel.* 21. 1. as there was not in the *First Paradisiac Earth*, as hath been made out by that Truly Excellent Theorist, Dr. *Burnet*, Master of the *Charter-House*; Giving Great Light to that *Apocalyptical* Text, and Receiving Great Proof from it.

And herein for his sake, who *God over All, Blessed for ever*, came of Them, and for the *Believed Father's sakes*, and according to all the Images, and Language of *Prophecy*; The Spiritual Natural *Israel* shall have a Preeminence, and for which They shall certainly be call'd, though it will Remain a *Mystery*, until the set Time of the *Gentiles Fullness* be come; But in the mean Time for their sakes, the *New Heaven* and *New Earth* is call'd *New Jerusalem*, and so many *Apocalyptical* Figures are derived from Them, leading to that *New Jerusalem*.

6. There shall be a plain, sensible, and visible State of the Wicked in *Dishonour*, and *Contempt*, in the View of All; For all the False Glory, Riches, and Pleasure, They have here Abused, They shall Receive double, and that in Bodies of Disgrace: The General Doctrine of the *Day of Judgment* concerning the Wicked cannot but Acknowledge this to be according to Scripture; For it is most certain, such shall be their Appearance, signifyed by their being *Goats on the Left Hand*, *Matt.* 25. 33. in the Grand Assembly of the *Great Day*; Even in Bodies of visible Shame and Horror; None will deny this in, and for that Day, and for so long, how long soever that Day lasts: For what is no Incompossibility for any Time of that *Day*, is possible for all that *Day* or Time; And at the End of that *Day* or Time, They are *Cast into the Lake*, where, as to the *Pain of Sense* as well as to the *Pain of Loss*, I Agree with all *Theology*, or Sacred Doctrine; All that I Add, is in the Words of *Prophecy*; These Visibly *Dead* in Law, or Condemn'd by their very Appearance, *Lived* not until the 1000 Years were Finish'd, *Revel.* 20. 5. that is, not at all in the Great Senses of Life; For it is Immediately said, The *Second Death shall have no Power over the Partakers* of the *First Resurrection*, Implying, All the *Dead*, not *Partakers* Fall under the *Second Death*; But seeing They were not yet *Cast into the Lake*, though for the 1000 Y. They lye unactive: They at the end of Them had that Kind of Revival to Joyn in that short Attempt of *Compassing the Beloved City*, whether by way of Temptation to Defection, as on *Adam* in his *Paradise*, or of such Violence, as

as *Satban* us'd upon *Job*, or both, (but neither with possibility of Success, to the Glory of the Redeemer) They Joyn'd as Devils of an Inferiour order, with *Satban Prince of Devils*, under his Superior Influence of Wickednes, call'd Allusively *Deception*: But in the very Attempt, *Satban* first, and his *Angels* of the Higher Diabolic order, and then the *Dead* are *Cast* with *Death* and *Hell* into the *Lake*, to the *Devil* and his *Angels*, *Matt.* 25.41. whereby there is an utter Suppression of all possible Action against the *Divine Kingdom* for ever; but no Cessation of that Action or Receptiveness necessary to the *Suffering* All, that is to be understood by the *Vengeance of Eternal Fire*, as Scripture declares, which I never so much as call'd into Question, much less once denied.

Now because it is so ordered by God, that here would be the last Attempt, it is call'd a *Gathering to Battel*, as it were to try their utmost at this last decisive Point, according to no unusual *Symbol* in this *Prophecy*.

7. This State shall be to the Saints above and below, a Preparation to an *Eternal Union to God and to the Father*, *by Jesus Christ*, in such an inseparable State of Oneness, as leaves no possible Thought of such Falling away, as of the *Angels* from their *First Estate*; or of *Adam from Paradise*; as I always have and do Declare; And this is the *Glorious Consummation* of *the Kingdom of Christ*, and not a dishonourable *Spewing out of Christ's Mouth*, as shall be presently more fully Declared. This Preparation is conveyed to us in such Expressions, as are most Evidently made Essential to the State of the *New Jerusalem*, and so (as shall be seen) to the *Thousand Years*. They are also most proper to such a Preparation, *viz.* *The Lord God and the Lamb* are the *Temple of that City*, They *gives it Light*. The *Throne of God and of the Lamb* are in it; They *See His Face*; *His Servants serve him*; *his Name is in their Foreheads*; *They eat of the Tree of Life, and drink of the Fountain of the Water of Life*, as the Highest Initiation, Pledge and Assurance of the Simple, Absolute *Eternal Life*, *to which Fountain the Lamb leads them*. Rev. 20.6. c. 21.6. 22.24. 6. 22.1, 2, 3, 4, 5. c. 7. 17.

Now if it shall be proved, the *New Heaven* and the *New Earth* of this State shall *Fly away*, and yet that the State it self cannot End, but Issues into that Absolute *Eternal Life*, wherein *God is All in All*; then it will be made plain, this State however High above Expression, compar'd with that now, yet if compar'd to that Eternal State of *God All in All*, it is but Initiation and Preparation, though of the Highest Degree, of Spirits in Bodies for an Union to God in this Eternal State.

And our Lord Concurs in his *Mediatory Prayer*, John 17. 21. 23. That there shall be a State of his *Saints* so Visibly Glorious, as to strike the Wicked, call'd the *World*, with *Conviction*, That such a State (as it is Initially so, while They behold it) cannot but Issue in Everlasting Union with God by Christ, and in the *Love* and *Glory*, *Jesus Christ*, as the *Eternal Word Mission'd by the Father* into our Nature, had with the *Father* before the *World Began*; And therefore in regard of *Personal Union* of the

Man

Man Christ Jesus, with the *Eternal Word*, he is said to have it even before the Existence of the *Humane Nature*; of which Mission there shall also be Fullest Conviction.

And what State can be so proper for this, as the *Glorious Kingdom of Christ*? wherein the *Wicked* thus behold with *Horrour* and *Torment*, what shall be for ever, while they *cast into the Lake* shall be for ever shut out of it.

I come now to the Second Thing proposed, *viz.* To superadd some Arguments to those already given in my Answer.

Argum. 1. The Stream of *Prophecy* in all its Expressions runs so vehemently towards such a State; that, however hard shifts are made to Evaporate them into *Allegory*, yet *Prophecy* it self will not be satisfied without such a *New Heaven* and *New Earth*; wherein shall be Universal *Holiness* and *Knowledge of God* in Visible Glory, in Universal Peace, sufficiency of All Things, Freedom from Evil, no more *Curse* in Life, and no Death, and all in a State of Duration. Nor will *Atheists* and *Anti-Scripturists*, exacting the *Fulfilling* of *Prophecy*, be Convicted, till those Expressions are so Fulfilled before their Eyes, as indeed they shall be; For it becomes not the *Oracles of Supream Truth* to (as I may say) Excuse the unfulfilledness of Themselves in their Highest Expressions, by the use of *Allegory*, or *Metaphor*, or *Rhetorick*; All shall therefore have a Just Complement; And seeing many Refer to some *Earth*, and to some *State of Time*; In some *State of Time*, and in some *Earth*, They must therefore be Fulfilled, and that is in that State of the *Thousand Years Kingdom of Christ*.

2. I Argue from the *Prayer* of Christ, styl'd the *Lord's Prayer*, which I esteem particularly prepar'd for the State of the *Kingdom*, as in a *New Heaven*, and a *New Earth*; Although all Things of the present State are also, I own, Admirably Comprehended and Fitted to present Use of *Prayer*.

Now the *Third Petition* of that *Prayer* Teacheth us to pray, *Thy Will be done* not only *upon Earth*, as *in Heaven*; but [As in *Heaven* and on *Earth*] as it is Emphatical in the Original; where also it varies the Number from *Heavens*; In the Preface *Heavens*; viz. *Our Father which art in the Heavens*, Plurally; to [*As in Heaven*] in the Single Number, *and on Earth*, with a Singular Favour to a Parallel *New Heaven*, and *New Earth*: And it leads us to pray for the *Doing the Will of God* in such a *Parallel Heaven*, and *Earth*; that as in Paralellism, the *Will of God may be done*, as in the One, so in the Other.

Besides, according to Common Interpretation of this *Petition*, *A Prayer according to the will of God*, so exactly as our Lord weighed it out, and that hath been so long *prayed* by all his Servants in *Faith* cannot but be *Heard*; *The Spirit helping their Infirmities*, (*when they know not what* in this *Prayer*, to *pray for* as *they ought*) with *unutterable Groans*, and *God knows the Mind of his Spirit*, though they do not so clearly understand this *Prayer*; So then, It must be Heard: But it cannot be Heard, if there be not such a State

on Earth, in which the *Will of God may be done*, as in *Heaven*. For the *Earth* and the *Earth* as in parallel to *Heaven*, ſo particularly named, is the *Place* or *Baſis*, on which the Saints that do it, ſhall Reſt; So that the *doing the Will of God* in any other State or Place, will not be a *Fulfilling* this *Petition*.

Nor will the doing it in Sincerity, according to the Meaſure of the Saints now on Earth, anſwer the *Petition*. For our Lord in this *Prayer*, which is in ſuch Number, Weight and Meaſure, would not have layd a Paralled, wherein there is no Equality nor Proportion, as Things are now, *viz.* Between *doing the Will of God on Earth* and in *Heaven*; For every part of this *Prayer*, ſhall, ere he hath perfected his *Interceſſion* upon it, be Fulfilled in the Higheſt Senſe of each part; This we know is not yet in any, particularly in this *Petition*; therefore a State ſhall be on purpoſe for it.

This alſo muſt needs Lock in with the foregoing *Petitions*; when ever there is a *Doing the Will of God ſo on Earth*, his *Name* muſt be *Sanctified as in Heaven* and *upon Earth*, elſe his *Will* cannot be ſo *Done*; becauſe *Sanctifying his Name* is ſo Eminently his *Will*, that his *Will* cannot be *Done* as in *Heaven* and *on Earth*, except his *Name* be *Sanctified* as in *Heaven* and *on Earth*.

Thus is it alſo with his *Kingdom coming*; That muſt needs *Come* as in *Heaven* and *upon Earth*, when-ever his *Will* is ſo *Done*; And it cannot *Come* till it is ſo *Done*, and his *Name* ſo *Sanctified*; For what is his *Kingdom* but the *Supream Honour* of our *Kings Name*, and Obedience to his *Will*, ſo Univerſally as in *Heaven*? And whither ſhould this *Kingdom Come* but out of *Heaven*, where-now it is, into a Lower *Heaven* and *Earth*? where indeed it is in regard of Supream Power always; Bnt it muſt *Come* in a Senſe, it hath not yet *Come*. And if theſe *Three Petitions* were Heard, *As in Heaven*, and *upon Earth*; The Earth muſt either be a *New Earth* in preparation for ſuch a Fulfilling, or the Fulfilling would immediately Turn it into a *New Earth*: For ſuch a Change on the Spirits and Actions of Men, and ſuch a Bleſſing from Heaven, as would immediately follow, would make it indeed a *New Earth*.

If therefore our Eſteem of this *Prayer* were not too much ſpent in an Ignorant Formality and Superſtition on Bare Words, it would ſoon give us an Unanſwerable Argument of ſuch a *Kingdom on Earth*; and a Kingdom muſt have a Duration, and what Duration but a *Kingdom* of that *Thouſand Years*, *Prophecy* having once named, gives a Preference to? I ſay nothing of the *Petition*, taking in *Heaven*, *viz.* the *Lower Heaven*, which Scripture make the *Habitation of fallen Spirits*, that They being Remov'd, theſe Three Petitions may be Fulfilled there alſo; Nor of the following *Petitions* moſt Adjuſtable hereunto, which I have in a Full Diſcourſe on this *Prayer* made Ready, if God pleaſe to give Opportunity for Publication; as alſo to ſhew the True Laws of our Duty in uſing of this *Prayer*, wherein Men are ſo prone to Run into the very

Battology, *Heathenism*, or *Vanity* of *Repetition*, as an Antidote against which, it was given by Christ, and this came in by the *Gentilism* that *Antichrist* hath brought into the *Outer Court*; *Taking* away that *Daily Sacrifice*, the Remains of which are yet among *Protestants*.

Argum. 3. With Great Assurance, and without any Reluctancy of of Thoughts, I further Argue, That the *Apostle Peter* in an especial manner Commission'd for it, by the *Divine Spirit*, hath given the *first Light* to the Knowledge of the *Day of Judgement*, as a *Kingdom* of a *Thousand Years*, *Epist.* 2. *Chap.* 3. 8. The whole Chapter is indeed a Great *Prophecy* of that *Kingdom*, and the State of it; and it carries many severe Remarks on the *Antichristian Apostacy*; as those *Scoffers*, who setting up that *Kingdom* in Counterfeit, Burlesque, and Abuse the *True Kingdom*, and have and still Jeer it out of the Faith of *Christians*. The *Apostle* in Spirit foreseeing this, Recalls the *Sincere Disciples of Christ* to the *Words of the Prophets* first, who are so Abundant concerning this *Kingdom*, but speak very darkly of the *Day of Judgment*, or not at all, but through that *Kingdom*; and then to the *Commandment*, or (as the *Learned* Observe it to signifie) the Doctrine of Us the *Apostles*, of the *Lord and Saviour*.

Now these Words are undoubtedly a Preface to what follows after in the Chapter, and therefore to the Doctrine of the *Day of Judgment*, of the *Thousand Years*, of the *New Heavens* and *New Earth*, and the holy Inferences from it, with a very Dreadful *Thunder and Lightning* upon the *Apostacy* intermixt, and all in close Connexion.

He promises upon these *Scoffers*, that They shall all be in the very *Last of Time*, ἐν ἐσχάτῳ τῶν ἡμερῶν, That their Lusts of the present World, the Grandieur and Sensualities of it will oblige them to say; *Where is the promise of his Coming?* There is no *Kingdom of Christ*, but what we have set up; Events of many Ages Demonstrate there is no other; These are yet neither *Atheists* nor *Anti Scripturists*, but such *Mockers* as *Esay* speaks of, Chapter 28. 22, &c. Who will not believe a *Consumption* on the present Earth, to rise in a greater Harvest. They allow the Great Change of the World by the *Flood*; the Change by *New Heavens*, and *New Earth*, which the *Apostle*, Verse 13. Interprets, as one Principal Branch of the *Promise* They Laugh at, and the *Gangrene* Eats beyond *professed Anti-Christianism*, as if that *First Resurrection were past already* in that 1000 Y. State of the *Church* since *Constantine*, and no other to be expected, but the *Final Judgement* and *Eternity*.

To this the *Apostle* Answers by laying down this Great *Thesis*, which. saith the *Apostle*, *Lies hid from Them*, Resolving Obstinately against all Light, *All Things shall continue as they were*; that is, They will be Ignorant of any other World.

The *Thesis* or *Position* is, As the First World Destroyed by the *Flood* of *Water*, that Lay; as the forenamed Excellent *Theory* hath set out, within its own Bowels; And yet that Destruction was not till 1656 Years after its Creation; so long the *Word of God* Secured it, and there was yet a

World

World after it; So the *Heaven*, and *Earth* that now are, shall be *destroyed by Fire*, Hid as it were in its Entrails, for about such a Space of Time from the Apostle's writing, Till that Appointed Time, the *same Word of God* Interposes, and Secures it.

But saith the Apost. that you may Rightly Judge of the Position, I would by no means *have you Ignorant of this one Thing*, this Principal Thing in this Point, that I am about to Lead you to, Of the *New Heavens*, and the *New Earth*; That as the *First Heavens* and *Earth*, and the *Host of Them Finish'd*, and *Gods Resting in them*, was on the *Sabbath*, and *Seventh Day*; So the *Day of Judgment*, the Great *Sabbatism* of *Resting* and *Rejoycing* in his *Works*, to God, to Christ, and his Saints shall be a *Day*, but It is with God, in his Determination, and Counsel concerning it a *Day* of a 1000 Years, and to so Great *Day*, He hath made each 1000 Years of the Worlds Continuance a *Day*, and They are *Six*, as at the Worlds *First Creation*; For in the Evening of the *Sixth Millenary*, That Day shall Begin. Think not therefore the *Lord is Slack*, for He hath with Great Wisdom Ballanc'd, and Weigh'd out for the *First Seventh Day Sabbath*, a *Sabbath* of a 1000 Years; For the *Day of Judgment*, that will be for *Perdition to the Wicked*, shall be a Day of a 1000 Years *Rest to the People of God*; and to so Great a *Day* of a 1000 Years, He hath with infinite Patience to Bring All his own Elect into it, weigh'd out also for each *Day* Leading to the *First Sabbath* Six *Millenaries*, or 1000 of Years, which he Accounts, as *Days* to *Gather* in all his Elect, as the Apostle *Paul*, *Heb.* 4. Shews the *Long Suffering* of the *Lord* to the several Ages of his People, to be *Salvation to Them*, till that very *Sabbatism* comes, that *Remains to the People of God*.

This is the Great Sense that lies under the very profitable, and Excellent Discourse of the Apostle, taken in Common Sense; But that There is this Great Sense, I Argue not only from the Symbols of the *New Heaven*, and *New Earth*, coming out of the *Flood*, and from the *New Heaven*, and the *New Earth*, having *Six days*, and then a *Sabbath* of a 1000 Years, Symboliz'd by the *Sabbath*, and the *Six Days of Creation* before it; to which the whole Scope of the Apostle's Discourse makes it plain, that He Refers: But I Especialy Argue from These Two Things.

1. From the Apostle's Great Preface, shewing a *Mystical* Doctrine, as such Prefaces do; *Rom.* 11. 15. 1 *Cor.* 15. 51. Now that the longest, and shortest Time with God, the *High*, and *Holy one*, that *Inhabits Eternity*, the Absolute Eternal Being, are All Alike, is an undoubted Principle of Natural, Rational Religion; which All are supposed to Know, and therefore that Great Truth needs no such Preface, as not to be Ignorant of that *One Thing*, there being many other so Great Principles of that Order of Natural Religion, that ought not to *Lye hid* from Any.

2. Because this would not all Answer the Apostle's Scope, either with Relation unto the Scoff of them, that say, *Where is the Promise* of his coming

coming, not Satisfie, and Comfort the Sincere Christian concerning the delay of that *Coming*; For what Comfort is it to the Sincere Christian to whom Each Minute of delay of the *Coming of Christ*, especially under suffering, is as an Age, that to an Eternal Being, a *Day* is as a 1000 Y. and a 1000 Years as *One Day*? and how would the *Scoffer* Triumph in this? Each *Day* with God is a 1000 Years, how many 1000 of Years may be then to the *Coming* of Christ, when every *Day* with God is a 1000 Years? So many *Days* then, so many 1000 Years; And if He Counts a 1000 Years but as *One Day*, how long may He delay, e're the coming of Christ be? The Comfort proper to this Case must be such, as is proper to the Creatures of Time: What is proper to the Alone Paramount Eternal Being, Flys too High, and Alought over this Case, however an Admirable a Truth it is in it self, and God most Adorable in it.

Nor is there therefore Any Cause to vilifie this *Kingdom of Christ*; Because It is but a 1000 Years, and that a 1000 Years is with God but as a *Day*; Because even according to the Letter of this Scripture, each *Day* of the 1000 Years is with God as a 1000 Years, as well as the 1000 Years, but as *One Day*; when therefore we may by this *Apostolic Canon*, if we had Respect to the Letter, Count every *Day* of the 1000 Years *Kingdom*, as a 1000 Years it self; how Great then would it be! But I have sole Respect to the *Mystic* meaning; That God, the Lord of Time knows, how much, and no more, is proper to his Ends, hath Resolv'd, A *Sabbatism* of a 1000 Years, Beginning with, and Ending with a Grand *Judgment*, and its middle Space a *Judgment*, or Government according to, and with Relation to those Two Grand *Judgments*, and so most Fitly call'd *Judgment*, or *Day of Judgment*, shall be a perfection of Time, and the *Fullness of All Times*, and the duration of the *Kingdom of his Son*, as *Son of Man*; And that *Six Days*, each *Day* as a *Milennium*, or 1000 Y. of his *Patience*, and *Long suffering* for the *Vessels of Wrath*, *Fitting Themselves to Destruction* at that *Day*; and for the *Gathering his Elect* from the several Ages of the World, as well as from the *Four Winds*, shall go before it: And it self from its Beginning to its End, shall bear this Character; *Fullness of Times*; without Nice distinction of one part from Another, and so *Eternity* ensues; and this State, (which shews the Fitness of the *Symbols*) shall have *New Heavens*, and a *New Earth* according to *Creation*, according to the Great *Promise*, *Esay* 65. & 66. which also shews the opposite State of the *Carcasses* under a *never dying Worm*, and an *Unquenchable Fire*, to mean much higher then the *Carcasses of the Assyrians*, whatever Type that slaughter might be.

Lastly, That this *Prophecy* of the Apostle *Peter*, hath also Great Reference to the *Antichristian* State, I observe by Indications, however They may seem small, yet are most Significant.

The

1. The *Unlearnedness*, *Barbarity*, and *Ignorance*, most *Natural to Antichrist*, (however since the *Reformation*, Necessity hath made his Party more *Learned*) taken notice of in the Word ἀμαθεῖς, *verse* 16.

2. Their *Apostacy*, as *Wandring* and *falling Stars*, (as the *Papacy* it self is also *Symbolizd* by a *Star falling* from *Heaven* to the *Earth*, Revel. 9. *v.* 1) is Signified by a *Dis-firmamented State*, in the Word ἀστήρικτοι, wander'd from their *Firmament*; and *Christians* exhorted to *Take heed of falling from their own Firmament*, or *Firmation*, στηριγμοῦ Verse 17. That *They may shine* as that *Firmament*, Dan 12. 3.

4. Their *Wresting* of *Scriptures* to their *own Perdition* Universally, more Particularly the *Prophecies* for their own *Papal Kingdom*, and against the *Kingdom of Christ*; And that Discourse of the *Apostle Paul*, 2 Thes. 2. They Writhe wholly from Themselves, which, would They have Observed it, and ask'd, as *Judas* their *Type*, *Is it I?* It would have Answered Them as *Christ* did Him, *Thou sayest*.

This is a Great *Brand* by which the *Son of Perdition* with all his *Adherents may be known*, whose *Character* is as the *Judasses* of the *Christian Church*, *Son of Perditiou*, and Two Times *Going into Perdition*; Compare *John* 17.12. 2 *Thess.* 2 13. *Revel.* 17. *v.* 8. *v.* 11.

These Remarks upon the *Apostle Peter's Prophecy*, as I style it, I have been larger upon, to shew I am Conscious of no Recoyl of Mind concerning it, and though some Things may seem wiredrawn; yet the *Manner* and *Symmetry* of *Prophecy*, the Great Rule of its *Interpretation*, will Justifie me.

Argum. 4. I do indeed so Rely upon the *Prophecy*, *Revel.* 20. Concerning the *Thousand Years*, that if I had only that *Scripture*, I should think it sufficient, although it be but One; and, although it be *Propheick*: Because I find the Letter so Express, as that the *Thousand Years* are no less than Six several Times Named; And I Observe the *Apostle's* Discourse upon *Melchisedech* so Weighty, so Large, with so severe a Reproof of the Unteachableness of *Christians* concerning it, *Heb. c* 5. 10. & *c.* 6 1. with Reference to it throughout, *c* 7. All of it; to be Suspended upon One single *Oracle*, and that *Prophetick* also, *Psal.* 110. 4. *The Lord hath Sworn, and will not Repent, Thou art a Priest for ever after the Order of* Melchisedech, Referring to a small Historick *Memoir*, *Genes.* 14 18. 19, 20. and that on purpose Contriv'd to be Dark and under a *Veil* Yet the *Apostle* severely Reproves a *Dulness of Hearing of it*; Whereas the *Christians* then might have said, We Desire only plainer, more undoubted Truths, more genearlly Treated; *Principles* and *fundamental Points*; But the *Apostle* Silently Threatens the Danger of *Apostacy* on not *Going on to Perfection*, by grounding his so Earnest *Exhortation*, to *Go on*, upon that Danger of *Apostacy*, without so Doing. And indeed there is Great Reason to think, a Prediction of the Great *Antichristian Apostacy* (in the Bulk not to be *Repented of*, not to be *Renewed to Repentance*, according to *Revel.* 16) is lodg'd in it; and that That very *Apostacy* came in upon the

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Ignorance of, and not *Acquiescency* in Christ's *Melchisedechian Priesthood*, after the *Power of an endless Life*, but setting up that *Kingdom* and *Priesthood* in Counterfeit. For what is the *Melchisedechian Priesthood* of *Christ*, but a *Priesthood on a Throne*, *Zech.* 6. 13? And what is the Papacy but a Counterfeit of that, a *Priest on a Throne*? (the False *Prophecy* Included also, as the True is in the *Priesthood of Christ*.) And why was this *Golden Calf Idolatry* brought in by that *false Aaron*, as his *Vicar*? but to supply the *Absence of Christ*, *Gone up to the Mount*; and not knowing, That it is *Witnessed of him*, *He liveth*, and is as *Active for his Church and Saints* Above, as Below, while on *Earth*; so far as is necessary, till he brings forth all his *Saints* Appearing also in the *Glory of his Melchisedechian Priesthood*, as *Kings and Priests* also.

But to Return to the *Prophecy*, *Revel.* 20. I observe, as I have already observed, There is not only the Shell or Words, but the Deep Reason of *Things*; as All *Prophecy*, and most particularly all the Lines of the *Revelation* before it, Run into It, and Center in it; and All Require such a *Kingdom*, of such a State; of *New Heavens*, and *New Earth*; and of a *Duration of Time*, that may speak *Perfection*, to *Accomplish Them*. And that *Duration* this *Prophecy* Declares to be a *Thousand Years*, and then All to be Drawn up into *Eternity*, and no otherwise to End.

Argum. 5. The Observation upon the *Thousand Years* I made heretofore in my *Patriarchal Line*, *p.* 58. does much sway my Judgment still concerning the *Thousand Years Kingdom of Christ*, viz. 'By the Recollection 'of each *Patriarch's Life*, whol, and together, is most Pompously set out; 'That none of these *Holy Men* Attain'd a Full *Thousand Years* of Life, 'though some Lifes swell'd so much above *Nine hundred*, as if they would 'mount to a *Thousand*; yet it was said to Them, *Hitherto shall you come, and* 'no further, for a *Thousand* in *Sacred Record* is a *Number of Perfection*, that 'is not Allowed to any *Years* of *Life* in *Adam's Apostate State*, but Reserv'd 'for the *Restitution* of the *Second Adam*; and *p.* 165. As if the *Thousand* 'Years were a *Tree of Life*, Guarded with *Cherubims*, that none might 'Take of it; *Enoch* had a particular Exemption of not *Dying*; yet no 'One might be in a Visible State on Earth One Thousand Years; wherein I am Confirm'd by Reading, what Dr. *Sherlock*, so Reverend, so Learned, so Considering, and so far from what is call'd *Fanaticism*, as every One knows, hath written, in his Excellent and Generally Acceptable *Practical Discourse of Death*, p. 129, 130. Wherein it is most Considerable, that he Writes not, as having Espous'd the Opinion of the *Thousand Years Kingdom of Christ*, nor was Intentionally Writing upon it, But so Discerning and Quick-sighted a Person was struck with its *Beams of Light and Truth*, while he was upon another View; And thus he Writes: 'The longest Term of *Humane Life*, after the *Sentence of* 'Death passed on *Man*, was a *Thousand Years*. And Comparing this Ob- 'servation with that Promise of a *Thousand Years Reign with Christ*, which 'is call'd the *First Resurrection*, and is the Portion only of *Martyrs* and

Confessors, and *pure and sincere Christians*, Revel. 20. I have been apt to Conclude, To live a *Thousand Years* is the Privilege only of *Immortal Creatures*; That if *Adam* had continued *Innocent*, he should have liv'd no longer upon *Earth*, but have been Translated to *Heaven* without Dying; For this *Thousand Years Reign of the Saints with Christ*, whatever that Signifies, seems to be Intended as a *Reparation of Death*, which They fall under by *Adam's Sin*: But then these *Thousand Years* do not put an End to the *Happiness* of those *Glorious Saints*, but they are *Immortall Creatures*; And though this *Reign with Christ* continues but a *Thousand Years*, Their *Happiness* shall have no End, though the *Scene* may change and vary, for over such the *Second Death shall have no power*. Or else this *Thousand Years Reign with Christ* must signifie an *Eternal*, and *Unchangeable Kingdom*, a *Thousand Years* being a certain *Earnest* of *Immortality*; But there is an Unanswerable *Objection* against that, Because we read of the *Expiring of those Thousand Years*, and what shall come after them, even the *Final Judgment of all the World*. This is a *Great Mystery*, which we must not hope perfectly to Understand, till we see the *Blessed Accomplishment* of it.

I could not but Transcribe a *Paragraph* worthy of *Letters of Gold*; Not because suitable to my Sense, of small Account; but because so Agreeable with *Sense of Scripture*, if I can be sure I *see*, or *know* any Thing; And yet how little *taken notice of*? To conclude the *Argument*, The *Thousand Years* are made by *God* the *Emblem* and *Hieroglyphick* of the *Perfection of Time*, and do litterally express that very *Time*, God hath Ordain'd to be the *Fulness of Time*, and the *Perfection of it*.

And so I come to the *Third Thing* propos'd, to consider any other *Hypothesis* or *Model* of Things in Bar of this propos'd; And I find these Two.

1. That All this *Kingdom of Christ*, with its *New Heaven* and *Earth*, are suppos'd rather to Fit the *Kingdom of Eternity*; Against this I Argue.

1. The *New Heaven*, and the *New Earth*, the *Scripture* speaks of, *Revel.* 21. *v.* 1. are certainly the very same that *Fly away* from the *pure Crystal Throne of Eternity*, and from his *Face* that *Sate upon it*, Ready to *Deliver up the Kingdom to God All in All*. This is certain, because the *New Heaven*, and *New Earth*, are Concurrent with the *New Jerusalem*, as is most Clear, by the Conjunct *Vision John* had of Them, *Revel.* 21. 12. *I saw a New Heaven*; And *v.* 1. *And I* John *saw the holy City*. When he *Saw the New Heaven*, &c. and the *New Jerusalem*; The *first Heaven*, and the *first Earth were passed away*. So then the *Heaven and Earth*, that were with the *New Jerusalem*, were not the *first Heaven and Earth*, but the *Heaven and Earth* that were at the same time with the *Holy City*, *And they fled away*, as is most Evident by the close Connexion and Order between the *Compassing the Holy and Beloved City*, which cannot be suppos'd to be any other, then the *New Jerusalem*, call'd by the Name of the *Holy City*, as *c.* 20. 9. so *c.* 21. 2. and the *Beloved City*, because the *Bride*. For after that Assault that was after

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the 1000 Years, Satan was cast into the Lake, that had the Power of Death. And then immediately the *White Throne* was seen, and *Heaven and Earth fled away*, which must be the *Heaven and Earth* Contemporary with the *New Jerusalem*, and so with the 1000 *Years*; and seeing, as was said just now, They must be *New Heaven*, and *New Earth*; Therefore the *New Heaven*, and *New Earth* continue not to Eternity.

For I cannot see where there can be any Doubt in the Connexion, or Order, the *Divine Prophecy* hath so taken care; *Satans casting into the Lake* must needs be after the 1000 Years, therefore after the *New Heaven* and *Earth*; the *Heaven* and *Earth* that *Fled*, must be Those that were at the *Judging*, and *casting the Dead into the Lake*; Can we suppose then, that this *White Throne*, the *Judging the Dead*, and *casting the Dead into the Lake*, was before the 1000 Years, and so the *Heaven* and *Earth flying* also; and then indeed They must be the *First Heaven*, and *First Earth*, and not the *New Ones*: But All that cannot be, because whatever was not *Written in the Book of Life*, was then *cast into the Lake*; And it is certain, *Satan* was not *Written in the Book of Life*; therefore he Could not be *out of the Lake* at the Time of *Death*, and the *Dead* being *cast into the Lake*; But he was not *cast into the Lake*, till the 1000 Years were past; So that this whole Transaction upon *Death*, and the *Flying of Heaven* and *Earth* were all after the 1000 Years, and therefore the *New Heaven* and *New Earth*, which Run along with the 1000 Years, were the *Heavens* and *Earth* that *Fled away*, ἀπὸ προσώπου, which was the Thing to be shown, and is shown: For if such a *Connexion*, as this will not prove, nothing can be prov'd by Consequence from Scripture.

2. Those Three Expressions of the Apostle, The *Kingdom* shall be *deliver'd up by the Son*, *The Son shall be Subject*, *God shall be All in All*, so strongly sway with me, that no distinction of Acquisition and Fruition can weigh against them; but that such a State, as of the *New Heaven*, and *New Earth*, and a *Kingdom of Christ* proportionate to it, cannot be the State of the *Kingdom of Eternity*; Especially when I joyn to it, those Words of our Lords *Mediatory Prayer*, *John* 17. That *They may be one in us*, and that *They may see my Glory*, and that *Glory* was the *Glory* Christ *had with the Father before the Foundation of the World*; So that the *Glory* of the Humane Nature of Christ, and of the *Elect Angels*, and *Saints* being first confess'd; All the State of *Glory* is Brought to the nearest, that can be, to that State of *Glory*, *before the World began*, and so not of *New Heaven*, and a *New Earth*, and what is Agreeable to the Creation.

2. A Delivery up of the *Glory of the Judiciary Kingdom*, or of that proper to the *Day of Judgment*, to the *Father*, and the *Son's being Subject*, that is, laying down that Lustre of Appearance, proper to that Administration, cannot be denied; And that, and no other, which is always Attributed to the *Son of Man*, and to the *Man Christ Jesus*, and the *delivering* up that *Kingdom*, and no other, is what I plead for; and no otherwise, then so far, as is necessary for the making Good of what the Apostle hath said;

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That the *Kingdom* is to be *deliver'd up*, that the *Son is to be subject*, and *God to be All in All*: From which, as having some Higher, Deeper, and more Substantial Sense, then the distinction of Acquisition, and Fruition, can Comprehend, I cannot depart.

4 The Superlative unexpressible Excellency of the *Divine Glory* from *Eternity*, hath so Great a Command upon my Understanding, together with that Expression of the Apostles of *God's being All in All*, that altho the Humane Nature of Christ, as united to the Divine, though the Humane Nature of Christ and his Saints; the Union of Saints to God by Christ, be Free, and wholly *Grace*; and were not indeed from Eternity; yet Joyning the so often mention'd Assertion of the Apostle *Paul*, with our *Lords* of the *Glory*, *before the World began*, Assures me; that the State of *Angels* and *Saints*, is Brought to the highest Nearness Created, Nature is capable of, to that *Glory*, before the *Foundation of the World*, even as the Humane Nature of Christ is so Advanc'd; and that that Objection, *viz.* that the Humane Nature of Christ had not an Existence in that *Glory*, before the World, Argues to me the more strongly, that All this is so; For it speaks that Humane Nature it self, therefore drawn more out of all Created *Glory*, into the *Glory* of the *Eternal Word*: and that the Divine Nature of the *Eternal Word* is our Object, and not the Humane Nature of Christ; all the objective *Glory* of Christ in his Humane Nature, and of *Angels* and *Saints* being seen in *Speculo Divinitatis*, in that Infinite Mirrour of the Divine Nature; And herein I Relye on the very Words of Scripture, that cannot be over-rul'd: And seeing God hath been pleas'd to make the Humane Nature of Christ, and the Union of his *Saints* to himself Unchangeable, as himself; (So far am I from supposing a Fall from that State) the Exaltation of them to Closest Approximation to that *Glory to Eternity*, that was from *Eternity*, is the Cessation of *Oeconomy*, and the perfect Eternal State, wherein the *Saints are Equal to Angels*, and need them not for their Enjoyment, but as All meet in God: On the contrary, though *Devils*, and *Lost Spirits* have all the Sense, and Action Agreeable to their *Lost State*, Yet it is not such kind of Hostile Action, as now They are Exercis'd in, but are in as perfect a State of Suffering, as, and above All we can conceive, and so for ever, and in the most Unchangeable Misery.

And whereas a Political Conception of the *Eternal King*, his Laws and Subjects, seems to Require Another State, or order then this, I Assert: Yet as from Eternity, Supreme Dominion was Essential to God, even as Mercy, Goodness, Truth, before any Subjects, capable to Exercise them upon; So to *Eternity*, without any such Administration, as according to Political Laws we Apprehend, and have known here. But who can sail in this Infinite Ocean now, without the having All Thought and Understanding, Lost in that Infinity! But this is certain, God is a *King Eternal*, as well as *Immortal*, *Invisible*, and the *Only Wise God*, *To Him therefore be Glory be for ever*: And in All this I most humbly

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Acknowledge Jesus Christ, God and Man, the Mediator, even the Mediator of this union to Eternity. But the very Nature of a Mediator is not, that he should be Our utmost Objective Rest, but that, as All Scripture speaks, He should *Bring us to God*, even *God All in All* by several Degrees, the Highest of which is his own *Kingdom*, and at last to the most Immediate union in and by Himself, which is the *Kingdom of Eternity*.

And thus I have endeavour'd to make plain, that the *Kingdom of Christ*, as in the *Judgment Given to Him*, as the *Son of Man*, enstated in a *World to come* of *New Heavens* and a *New Earth* does not Last for ever; but is, as in our Law, a Lease for a Year, to put into Possession, that the Eternal Inheritance may vest in us: I come in the Last place to Clear my *Hypothesis* in these Great Points from the Supposition, that there may be other *Worlds* besides the *World* present, that is now near 6000 Years old, and that *World to come* of the *Kingdom of Christ*, whereof I Speak, and then the whole *deliver'd up to God All in All*, either as *Angels* and *Saints* in Glorious Bodies in union to Him, or as *Lost Spirits*, and *Spirits* in Bodies, so *Subdued* quite below under his *Kingdom* in the *Lake*, as to be Eternally separated from him.

Now I Briefly Argue against any other Worlds.

Reason 1. Because the Scripture in All, it says, Stints our Thoughts, and Imaginations in this variety of Worlds, Rising and Repullulating, as it were out of the *First World*, that we Read of the Creation of *Gen.* 1: An Extent of Thought beyond this, Brings us under a *Vertigo*, a Giddiness of Apprehension, that we know not where we are, and Inclines to *Scepticism*, a doubt of All Things; and if we do not stop, to *Atheistick* Suspitions, Running out of the Assurance of the Truth of All Religion, and of Christianity.

Reas. 2. Because Scripture Represents the *Angels*, and *Saints* of both the Saved, and of the Lost, as so many, and those in such a variety; *Angels* never sinning, but Elect, and Confirm'd in Original Holiness; *Angels* Falling, and never Recover'd; Man Created in Original Purity, Falling; and a number very vast in it self Recover'd; some dying, but vindicated from Death by the *Resurrection*; Others in the *Kingdom of Christ*, that though they might fall and die, *viz.* the *living remaining*, are yet Secur'd by the Mediator; and the Lost of Mankind, *Fallen from their First Estate*, and not Recover'd, notwithstanding the Grace of the Mediator, Scripture Every where also Magnifies the *Riches* and *Fullness*, the Variety of the *Creation*, as declaring to the utmost the Glory of God, that He thinks fit to Reveal in such a way, especially as it shall be in Christ's *World to Come*. Now the Infinite Riches of the Divine Being, shewing it self in so Great an Explication of its own so *Variegated Wisdom*, *Ephes.* 3. 9. &c. to *Principalities*, and *Powers* in *Heavenly Places*, in and by the Church, when it is carried through all *Oeconomies*, especially that in the *Fullness of Times*, (wherein *Angels* Themselves shall be Recapitulated, *Ephes.* 1. 10.) into the *Eternal Kingdom*, is All, Scripture Reveals; and it carries our

Thoughts

Thoughts not a Moment beyond, but winds up all herein, so that Search beyond it, looks like the *vain Puff and Swolness of a fleshly Mind*, as not being *wise to Sobriety*, but above *what is written*. And yet I know the *Infinite Being*, and *Wisdom*, and *Power of God*, before some *Holy*, and *Good*; and so *Zealous of the Glory of God*, may cause them to say, *Who knows what God will do?*

Reas. 3. Because it is not only unconceivable, but directly against the *Analogy* of *Scripture* and *Faith*, That there should be any *Glory* of *Creatures Intellectual*, or *Animal*, or according to the *Mechanism* and *Frame* of *Heaven* and *Earth*, but what is *All in Jesus Christ the eternal Word in our Nature*. Now how is it Conceivable either in *Scripture* or *Reason*, He should be Related to Another, or any more Worlds, as to this? wherein he was *made Man, the Son of Abraham, the Son of David*. Can there be any more *Sons of Abraham*, or of *David*? Can the *Eternal Word* Assume any more or other Created Nature into Himself? He must then see a World, or Worlds, wherein He hath no Interest, as in that Personality, wherein we Believe Him according to Scripture; This would be a Diminution to his *Glory*; Therefore this is to me a most *Conclusive Argument* against any Worlds before or after this.

Reas. 4. I add, the Manifestations of the *Grace of God in Christ*, even the *Riches of Glory* on the *Vessels of Mercy* prepared to *Glory and Honour*, and of his *Wrath* and *Power*, on the *Vessels of Wrath*, and unto *Dishonour*, are to the Heighth, as the *Apostle* shews, *Rom.* 9 22. Any more then would speak the Imperfection of what hath been, is, and is to be; which no way agrees with *Scripture*, manifesting all to the utmost. From whence I conclude, such a Supposal of more Worlds cannot Rationally Barr the *Hipothesis* of such a *Kingdom*, as *God All in All*.

And thus I have endeavoured so to state *that Kingdom* of the 1000 *Y.* wherein not only his Enemies are *in Fieri*, or about, as they speak, to be *subdued*, but it shall be brought to that *Consummation* and *Perfection*, which the *Apostle* speaks of, and which is the very Character of the *Kingdom of Christ*, Heb 2. 1. *That all Things should be so put under Him*, there should be nothing left, that is not put under Him. *But now we see not All Things so put under Him*; by which we know, the *Time of his Kingdom is not yet*.

There may yet be remaining many Spinose and Snarl'd *Questions*, the Answering of which would still beget more, and make Controversies as *endless* as the *Genealogies* the *Apostle* speaks of; I therefore designedly forbear Them. I know the Like may be drawn over the most *Fundamental Principles of Theology* by a dispos'd *Questionist*, as is very plain by the Parallel I have given betwixt that so Acknowledged One of the *Day of Judgment*, and the *Thousand Years Kingdom*, liable to the very same Captious Enquiries.

I will therefore wave any further Regard to those *Perplexing Questions*, with Transcribing some few *Observations* out of that most *Satisfying Discourse* of the *Universally Honourable* Mr *Boyl*, in his *Appendix* to the so

Graceful

Graceful Portraicture of the *Christian Vertuoso*, of which he is Himself the Life; It is his *Reflections upon the Distinction of Above, and not against Reason*, viz. *pag. 6 parag. 7.* 'There are divers Truths in *Christian Religion*, 'that *Reason* left to it self, would never have found out, nor so much 'perhaps as Dream'd of, (and such undoubtedly is the *Thousand Years Kingdom of Christ.*) And *p. 8 parag.* 10. There are *Truths* so Abstruse, that 'when They are propos'd, as clearly, as proper unambiguous Terms 'can propose Them, They do nevertheless surpass our Dim and 'Bounded *Reason*. And such also are many Things concerning this *Kingdome of Christ*, There are many Things in General, and in determinate Conceptions, (as that *Discontse* most pressingly Instances,) Concerning *Time, Place, Local Motion, Quantity*, wherein though we understand One Another when we speak of Them, yet if we throughly look into Them, there are such *Difficulties* as oppress our *Reason*, and 'wherein the Men, who make such shrewd Objections against our *Hypothesis*, will hardly be able to pitch on any that will not Allow us to Repay them in the same Coyn. So also are there in the *Articles of Faith*, much more in these of the *Kingdom of Christ*, and yet none are therefore to be Rejected. That also is Greatly Considerable to the Present Purpose, *pa. 6. parag.* 8. 'There are many *Truths*, and more then we are 'wont to Imagine, that we want *Mediums* or *Instruments* to Discover; 'that if They were clearly propos'd, would be Intelligible to us, even 'as *Celestial Lights* in those Inestimably Remote *Regions*, for want of more 'Reaching *Telescopes*. These, and many more *most excellent Observations*, in that *short*, but *Massie Treatise*, if well Consider'd, would Reconcile our *Thoughts* to the *Glorious Kingdom of Christ*, however hitherto Dark in the Main; and many Things relating to the *Modus* or *Circumstance*, more Dark; But I make no doubt, those Reaching, Commanding *Telescopes* will be brought forth to Use ere-long, by the *Everlasting Gospel preach'd*; when what was *Mystery* before, will be no longer so; Even as what was so in the *Old Testament*, became no longer so, by the *New* Revealing it; as the same *Honourable Writer* Remarks. In the mean time, how Noble would it be in a *Royal Society* of *Christian Vertuoso's*, to call for, Encourage, and Receive all *Proposes* concerning *Prophecy*, its *Line of Time*, and the *Fulfilling* of it! That would bring so Adorable a part of *Theology* into *Experimentality*, to the Great Honour of the *Age*. But if neither *Divines*, nor *Vertuoso's* will do it, God will suddenly Grant a New Charter for a *Royal Society* of *Vertuoso's* for his *Kingdom*.

I willingly also forbear the saying any more concerning the *Calling of the Jews*, the very Occation given to deny it, being in the Sense of most *Christians*, a kind of Invidious Thing: I only say, the *Jews* according to all *Prophecy*, being kept in publick View, as a Desolated and Obstinate Unbelieving People, make it very Believable, They are preserved to such a *Gracious purpose*; Wherein it is most True, *Infinite Power and Wisdome* hath Engag'd it self, in Answer to the *hardest Objections*, according

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to *Ezekiel's Resolve* of that Question; *Can these Dead Bones live? O Lord God, thou knowest*, Ezek. 37. 3. And the *Apostle's Theorem*, concerning the Case; *God is able to graft Them in*, Rom. 11. 23.

I am also willing to Accept that *Reserve* for taking in *Papal Rome* within the *Apocalyptick Prophecy*; That as *Pagan Rome* was most certainly in its Time, so *Papal Rome* may be *Babylon* also: Only I cannot but Observe, that the *Cassandrianism* and *Grotianism*, of Supposing *Pagan Rome* to all the *Prophecy of the Revelation*, wherein the *Learned*, and according to his own *Sentiments*, most *Pious* Dr. *Hammond*, Joyn'd through the *Antiperistatick Paroxism*, He carried to the Times He Lived in; (and against which Mr. *Baxter* hath Written in General.) This sure is much more Obnoxious then the Agreeing with *Conformists*, concerning any *Apocalyptick Notions*; For it Argues much more a *Divine Impression*, when Any are carried against, then down a Stream; especially in Favour of a *Prophecy*, that will as certainly Take down the *Grandieur*, and *Antiquate* the *Antiquity* of most of the Constitution, They Favour, within a short time, as even the *Papal* it self; Let it be spoken without the Disfavour of many Honourable and *Undefiled Names of Sardis*: The most Sagacious of the *Jesuits* so much understood an *Antichristian Rome*, Revel. 17. That to avoid the *Blow*, They, as *Balam* and *Chaiaphas* have *Prophesied* of an *Anti-Christ* that shall yet come to Destroy *Rome*, and its *Pseudo-Catholick State*. And they are thus far in the Right of it: That as the *Papal State* is the *Antichrist* to the *True Christ*; So the *True Christ's* Coming will be *Antichrist* indeed to that *Antichrist*; an ὁ ἀντικείμενος to that ἀντικείμενος, a *Christ* directly opposite to Him, and that will come into his Room, and so even perfectly bring Him to nothing with the *Brightness of his own Appearance*.

Passing then from all these Things, I come to what Remains of Greater Moment, and that is, Concerning the *Churches* in General; more Particular of *Philadelphia*, and *Laodicea*, and most especially of *Laodicea*; upon which I must acknowledge the most Difficult and Hardliest to be Reconcil'd Hinge of my *Hipothesis* Turns.

1. I first therefore consider, what concerns the *Seven Churches* in General, and that is, with Relation to the *Angels of the Churches*; Concerning which, Mr. *Baxter* in his *Reply*, thus Writes, *p.* 14. 'For my part (*saith he*) If I Believed, that by God's Institution, the *Church Catholick* must have 'One Universal *Humane Angel*, or *Government*, *Monarchical*, or *Aristocratical*, or mixt; I would presently be a *Papist*; But he had said before; 'What is the *Essence* of *Papacy*, but the Claim of an *Universal Power* over 'the *Church* in the *Pope*, or his *Council*, He being the Head?

Now in this I would earnestly Beg the same Candor of Interpretation, in all I have Written, that in this matter I would Use; that is, To seek out the best and fairest Sense that I could possibly find, wherein I had any Reason of Check at what is Written; should I be so unjust, as to understand by Mr. *Baxter's* being a *Papist* presently, on such Terms, any Thing else, but that as to that Point of Acnowledging the *Pope*, as

[*Head*

Head of Unity, as they speak, He would be a *Papist*; and only upon the Supposition of *Divine Institution*, and that the *Essence of Popery* consisted in that; whereas to be a *Papist* is generally understood to be an Embracer of all the *Idolatry* and *Superstitions*, &c. the *Pope* hath established by the *Authority*, which is suppos'd to be in Him, to establish what he pleases, as He is such a *Head*. Should I Turn this every way to Aggravate it, and Raise *Tragical Suspicions* and *Discourses* upon it? Far be it from me; I take his Meaning simply, as He intended it: It is but the same Measure, I desire.

But I come to the main Point, and thereunto I make Answer in these following Particulars.

1. By the *Churches*, I do not understand so the *Symbolized Universal Church*; as that the particular *Churches* named, should be Excluded; but each *Church* with its *Pastors* Included: So that supposing a *Proesto's* to be understood by the *Angel*; It would Arise to no more, then that all these *Seven Successions* through the *Universal Church* were Represented in each *Succession* by these single *Churches*, and their *Angels*.

2. I am very far from Thinking, that either *Pope* or *Bishop*, or so much as a *Proesto's* is understood by *Angel*; but that *Angel* throughout this *Prophecy* Generally, (I do not say in every Particular) Signifies a Collective Ministery of *fit Instruments* to every Purpose; and so *Angels of the Churches* Intends the *Holy Pastors* or *Ministers* of each *Successional State of the Church*, who were Instructed in the Main Concernments of the *Kingdom of Christ* in each *Age*, and Remonstrated them to the *Churches*. And therefore I observe a Care, as I Apprehend, of the *Divine Spirit* Foreprizing any such Interpretation of the *Angels*, as if They were single Persons; For saith Christ, Chapter 1. *vers.* 20. *The Seven Stars are the Angels of the Seven Churches*; *Seven* is applyed to the *Stars*, and to the *Churches*, but not to the *Angels*, as it were Declining the Application of the Number to the *Angels*, the nearest and most immediate *Symbol*, of what ever was intended, that there might be no Collection; They were single Persons.

3. I observe such a *Sympathy* between the *Angels of the Churches*, and the *Churches*, that in one Great Instance the *Spirit* turns off from the *Angel* to speak to the *Body of the Church*: To *You I say, and to the Rest of Thyatyra*, Chap. 2. v. 24. 25. And that is a *Key* to the *Intention* in every *Epistle* to the *Churches*; Besides the *Book*, of what *John* saw, to be *Written* by *Him*, Chap. 1. v. 10. is directed to each *Church* by *Christ's* especial Command; and to the *Angels*, only as *Speakers* or *Prolocutors*, as to our *Speakers* in *Parliament*; and it is still said, *He that hath an Ear, let him hear what the Spirit saith to the Churches*; And the Promises are made to each single Person of each *Church*; so that what is said to any One, is said to All; wherefore as to me it is most plain, All *Ecclesiastick Power*, any further than it holds out the *Word of Christ*, which every single Christian is to know for himself, and so to submit unto, is no other than some Vein, at least of the *Feet of Clay*; much more when it Takes upon it to be Sirly, or Lordly

over

over Consciences; and most of All, when to Enforce it self, It pleads, by *Law Established*. So far am I in my own Judgment from being Guilty in this matter of an *Over-zeal* supported only by Ignorance, or not *according to Knowledge*, that I was always aware, and Guarded against this Consequence.

2. I come in the Second place to Apply my Thoughts to *Philadelphia*, and *Laodicea*, as Churches of Another World, which that They should be, none of the *Asian Churches*, or *Christians* for 1500 Years ever Believ'd.

Answer 1. This I look upon, as not Known to us, what was Believ'd in the Time nearest to the Giving that *Prophecy*. Since then, Gradually a *Horror of Darkness* came upon the *Churches*, especially, as to the *Apocalyptical Prophecy*, and most especially, as to the Retir'd parts of it; And Ah las, how much doth it still Remain? This I look upon then, as so Little of an Argument against their being so, that I pass from it.

Answ. 2. Each Epistle is writ, not so to the Churches of the Future World, but that They are for the *Learning*, and *Admonition* of every Age of the *Church* in their most *Mystic* Sense, (if *They had Ears to hear*, which very words shew the Sense to be highly *Parabolick*, and *Mystic*) and still much more in their plain Doctrinal, Instructing or Reproving, Correcting, Consolatory Sense, and directed to all *Churches*, and *Christians* in all Ages since; Even as They were for the *Churches* of that Time, and more particularly, Written, Each Epistle, to the *Church* then, to which each was directed.

3. As to the Church of *Philadelphia*, and the Objections concerning it, I have so Fully spoken in my Treatise of the *Reformation to be Reform'd*; especially at Page 62. &c that I would only Recollect this Brief Satisfaction: That I look upon some Low, and Depress'd State of *Saints* of Christ, Symboll'd all along by it from the *Reformation* Entring, until the *Reformation* it self shall be *Reform'd*; to which the *Little strength*, and such like Expressions are to be Applied; That it is so Long, Over-Lour'd by the Height and Grandieur of *Sardis*, especially those of it, who make *Them of the Synagogue of Sathan*; That it enters its proper Time of Succession, when it shall Appear in Another Kind of Glory at 97; when also the *Kingdom of Christ* enters its Succession at the end of the Apostasie, and the Time of it, as I have always explain'd that Succession. Then Christ hath Right of a *Kingdom*, the Four *Monarchies* being at an end, and prepares for its Glory by the *Seven Thunders opened*, and the *Vials poured out*, wherein the Church of *Philadelphia* shall be Highly Serviceable; This State lasts for *Daniel's* 75, Added to 1260 of the Apostasie, and making 1335, *Dan.* 12. 12, 13. shall be at our 1772. Then the *New Jerusalem* comes down on the *Philadelphian Church*, in a Glory Transcendental to the Church States that ever have been on *Earth*, for a 1000 Y. At the end of the 1000 Years, the Glory Retires from the *Saints on Earth*; This *Looses Sathan*, and the Condemn'd, Captivated Wicked, call'd *Gog* and *Magog*, to make whatever Attempt They can [illegible] without all possibility of

Change

Change in the State of the *Saints of the first Resurrection Above*; but on the *Saints Below*, it hath the Operation of the Abatement of the *former Fervours* of *Bringing all their Glory to the Jerusalem Above*, and *Earnest Desire of being Caught up to it*, as is intended; but are about to *Acquiesce* and *Settle* in a *State by Themselves on Earth*, which *Christ* by no means Allows, nor Endures. Here enters the *Laodicean State*; of which because I have, never at any Largeness, published my *Thoughts*, I would be more large, when I have given these *Two Cautions*.

1. That neither on my Judgment concerning *Laodicea*, nor concerning *Gog* and *Magog*, as the Captivated Dead or Condemn'd of the *Thousand Years* do I suspend the Weight of my *principal Doctrine* of the *Thousand Years Kingdom of Christ*; but therein offer the *best Light*, I am able to give in so *dark Points*, in Agreement with my *principal Doctrine*, and the *Symmetry* of *Prophecy*, and Commend my Self therein to the Candor of the Wise and Sober; without any occasion of Offence or Exasperation.

2. That the *strangeness* of the *Abatement* of *Fervours* in the *Living Saints*, or the *Laodicean Church*, will be easily taken off by considering; The Assurance of the *best Created State*, depends upon the *Degrees of Divine Confirmation*, which does not perfect it self into the very Nature of *Unchangeableness*, but in the *Kingdom of the New Jerusalem Above*, and in the *Kingdom of Glory*; Yet from hence no such Thing as a *Falling from Grace* in the *Saints* much less in the *Kingdom of Christ*, though Below, can be Fairly Collected.

For there is an unchangeable Love manifesting it self in the midst of Weakness, till the *Saints* are brought to the State of *Incorruption* and *Immortality*; which is not but in the *Kingdom of Christ Above*, where the *Saints* of the *First Resurrection* are, and the *Living Remaining*, are (as I always Asserted) *Caught up* without the loss of any One, and so *Delivered up together* into the *Absolute Eternal Life of God All in All*; which *States* are by the *Decree of God* in their *own Nature*, so Fram'd by *Infinite Wisdom* and *Power*, in Conjunction with *Infinite Love* and *Grace in Christ*, as Unchangeable, as *God himself*.

For the Manifestation therefore of the Weakness of any State, but of that Absolute *Incorruption* in the *Kingdom of Christ Above*, and of *Eternity*; for the Manifestation of the *Power* and *Grace* of *Christ's* bringing his *Saints* Below, safe to these States through the possibility of Danger at the end of the *Thousand Years*; for the Greater Conquest over *Satan*, *Sin*, and *Death*; And lastly, for the shewing the *Necessity* of putting an *End* to all *Church-State on Earth*, without such a *Glory* of the *New Jerusalem* coming down upon it, which *Infinite Wisdom*, for the *Glory of God All in All*, had Determin'd to be only a *Thousand Years*; On all these Accounts there is a Permission of the Appearance of the Danger; but it was no sooner given Leave to Appear, but there was immediately a Catching up of the Prey, as it were, out of the Mouth of the Lion, and with *Violence* pulling out

of the Fire every One of the *Saints* below, and without the Loſs of One. In all which I deſire to be Clearly, Juſtly, and Candidly Underſtood.

3. There is leſs Wonder, that the Wicked Captiv'd and Bound under Condemnation, and the *Glory of the Kingdom of Chriſt* for the *Thouſand Years* ſhining juſt in their Faces, ſhould break out into that Outrage of *Gog and Magog*. For thus, as Dead all that Time, not in the Senſe of Suffering and Torment, but of any Spirit for Action againſt the *Kingdom of Chriſt*, They lay Bound and Fetter'd; It is no wonder then, that upon the withdrawing of the *Glories of that Kingdom*, *Satan* and that *Gog and Magog* break out into that Attempt, upon theſe Accounts;

1. All the Conviction and Puniſhment the *Divels* have been under theſe *Thouſand Years*, and of the *Damned* throughout *Eternity*, does not according to the Judgment of all *Divines* upon *Scripture*, at all abate their *Wickedneſs*, and *Rage againſt God*; but in what-ever they find their *Chain* looſe and allowing Liberty, They take it. This then will be the Caſe of *Satan*, *Gog* and *Magog* at the end of the *Thouſand Years*; They find the *Chains* of the *Kingdom of Chriſt* looſe about Them, ſo They Stir, They Move thus

2. There is no doubt, *Satan* is the Name of the Higheſt *Dominion*, Power, and *Influence* of *Wickedneſs* in *Scripture*; He therefore being particularly *looſed* at the end of the *Thouſand Years*, mightily Agitates and Enflames to the Higheſt the *Highly diſpos'd Spirits* of the *Gog* and *Magog*, full of *Rage* and *Hatred* of the *Kingdom of Chriſt*, the *Loſs* and *Torture* of which They will have Endur'd a *Thouſand Years*; beſides the undoubted Foreſight of the *Lake* for ever; And not able ſo ſtrongly Chain'd, to have mov'd againſt it; upon a *Looſening of Satan*, and a *Power of Action*, as it were of ſome *Livelineſs*, by the *Thouſand Years Glory* Retiring; They are under *Satan's Energy*, call'd *Deception* becauſe of its *Folly* and *Falſeneſs*, how Powerful ſoever; That they *Gather*, and *Compaſs the Holy City*.

3. The *Wiſdom*, *Juſtice*, *Glory*, and *Power* of *God* and *Chriſt* in a Supream manner permitting, Order alſo, and over-rule this Effort.

1. That there might be a full Diſplay of the *Wickedneſs* and *Irreconcilable Spirits* of *Satan*, and this *loſt Gog* and *Magog* of the *Condemned*, and of their *Fittedneſs* for the *Wrath* of *Chriſt's* Coming Down; not as a Second *Conflagration* of the *New Heaven and Earth*, which by a milder Exfiection *Fly away*, when *Chriſt Delivers up the Kingdom*; but on *Satan* and his *Hoſts*, only *Fire comes down*, as it were, *Hell* from *Heaven* upon Them, ſhutting them up for ever *in the Lake*; where there ſhall be an *utter Impoſſibility* of *Satan being Looſed*, of *Gog* and *Magog* Feeling any ſuch *Life* or *Action*, or *Gathering in Battel for ever*.

2. When therefore all the *Numbers*, *Strength*, *utmoſt Efforts of Rage* and *Spirit* in *Satan* and all his *Legions* and *Hoſts* are thus at the Heighth; there is then this Supream Manifeſtation of the *Glory* and *Power of God* againſt theſe *Armies*, whoſe Number is as the *Sand on the Sea*; That the *Grace*, *Love*, and *Mercy* of *God* and *Chriſt* in the *Reſurrection* of the [illegible]

Castle, *Camp*, or *Strong Citadel* of his *Saints* in the *New Earth*, the *New Jerusalem* below, the *Beloved City*, might be seen at last in this *Illustrious* and *Glorious Deliverance* and *Rescue*. It is therefore call'd a *Battel*, even as the Second Part of that *Great Battel of the Day of God Almighty* at *Armageddon*; And now the *Victory* is *Compleat* and *Irrecoverable*, by the *Catargesis*, or *Casting into the Lake*, that after a Full and Absolute *Judgment* immediately followed; And of this *Battel*, even as of that of *Armageddon*; All the *Great Battels*, *Deliverances*, and *Victories*, as of *Moses* over *Amalek*, *Joshua*, and *David*, Psal. 18. *Asa*, *Hezekiah*, *Constantine*, *Theodosius* his Last against *Eugenius*, and *Argobastes*, were *Types*.

4. By way of *Recollection*, and for further *Preparation* concerning the *Church* of *Laodicea*; let us consider the Six-fold *Repetition* of the *Thousand Years*, Rev. 20. and how they are Assign'd; which will add Certainty, and Lustre to both the *Thousand Years*, and the *Hipothesis*, or *Frame* of *Doctrine* built upon them.

1. They are Assign'd to the Binding of *Satan*, the *Dragon*, the Old *Tempting*, and *Deceiving Serpent*, the *Devil* and *Satan*, the Great *Accuser* and *Adversary*; He was laid hold on by the *Angel*, or *Ministers of the Divine Power and Pleasure*, having the *Key of that dark Vault of Impossibility* for *Satan* to Appear or Act, but in the *Torment* of his own Guilty and Miserable *Spirit*; as the *Chain* also Signifies; so much as in the smallest *Instance*; even as at all Times He is Remanded into it, and Held in it, but according to the Permission of God; He was now *laid Hold upon*, *Bound*, and *Chain'd*, and *Seal'd up* for a *Thousand Years*. Here *Satan* is Consider'd as in the *Essentials* of the *Prince* and *whole Host of fallen wicked Spirits*, full of *Power*, *Might*, and *Rage*, as well as *Counsel* and *Policy*; the whole *Number* of these *Intelligences*, *Spirits* and their *Action*, is as effectually, and to all Intents and Purposes *Bound* for the *Thousand Years*, as it shall be, when *Satan* is *Cast into the Lake for Eternity*, , and under the *Absolute ness* of *Kingdome*, when all *Enemies subdued*, *God* shall be *All in All*.

2. The *Thousand Years* are Assign'd to the *Not deceiving the Nations*, till those *Thousand Years* are Expired or *Finisht*. Now it is most Evident, These *Nations* are not the *Nations* of the *Saved*, Chap 21. 24. and Healed, by the *Leaves of the Tree of Life*, Chap. 22. v. 3. For These were Destroyed from *Heaven*; But there were at the same Time other *Nations Saved*, and *Healed*, a *Holy and Beloved City*. There is therefore a certain Assurance, the *Nations* here spoken of, are the *Wicked* Reserved to Future *Destruction*. Now These, I say, are Really *the Dead*, who (as I shall just now speak more) were *Symbolized* by *Nations*, or *Gentiles*, more properly *Aliens*, as עמים often signifies, *from the Common-wealth of Israel*, the *New Jerusalem below*. But for the *Thousand Years* they are not to be stirr'd by *Satan*; They cannot be *Deceiv'd* into any Action against the *Kingdom of Christ*; The *Glory of Christ's Kingdom* is so Full in their Face.

3. The *Thousand Years* are Assigned to the *Martyrs*, and all the *Saints* of

of *Christ*, whose *Saintship* is *Symbolized* by the *Not worshipping the Beast*, &c. That is, as *Pure* to *God* in all *Ages before* the *Beast*, and making up *One Church of the First Born* with *Them*; as the *Apostle* calls this whole Number of *Saints*: These are Rais'd in Bodies of the *First Resurrection*, and *Reign with Christ* in his *Thousand Years Kingdom*, a Thousand Years.

4. These *Thousand Years* are Assigned to the *Rest of the Dead* not *Living again*, till the *Thousand Years* are *Finisht*; And these *Dead* signifie to me Those, Chap. 19. *Slain with the Sword of Christ's Mouth*, and on whose *Flesh* the *Fowls*, viz. the *Saints* of *Christ Triumphing* in the *Vengeance*, and *Washing their Feet in the Blood of the Wicked*, are *Satisfied* upon. It is Expresly said, *They Lived Not*, which is Principally to be understood of the *Highest of Life in the Highest Senses of it*; For as soon as ever *The Saints were Rais'd*, All the *Wicked Dead* were Raisd; But *They Lived* not, *Living* not so, as to *Reign with Christ*, as the *Dead Saints Rais'd*, *Saints of the First Resurrection liv'd*.

But because They are of a *Resurrection*, though a *Resurrection of the Unjust*, and to *Condemnation*; Therefore They are spoken of next to the *Raised Saints*: But They *Lived not*, till the *Thousand Years* were Expir'd; As soon as ever that is said, it is Added immediately, *This is the First Resurrection*; the *First* and *Onely Resurrection* to *Living*: But These *Dead* were not of it, and so They never can *Live* in the true Senses of *Life*, though *Rais'd*; For They *Liv'd* not till the *Thousand Years* of the *First Resurrection* were *Finisht*, and so could not so much as *Taste* of the *First Resurrection*, or *Partake* of it; and then They never can; For they are immediately Forepriz'd; as soon as ever it had been said, They were the *Dead*, who for the *Thousand Years Liv'd not*; It is said, *Blessed and Holy is He that is Partaker of the First Resurrection, over such the Second Death hath no power*; Over All else it hath: The *Dead* therefore, which These are, are *Cast into the Lake of the Second Death*.

There may be also a Secondary Sense of the *Dead not living*, viz. Not *Appearing*, as *Gog* and *Magog*, till the *Thousand Years* are *Finisht*, as hath been shewn; But This is the Principal.

5. These *Thousand Years* are Assign'd to the *Partakers* of the *First Resurrection*, *Holy Saints*, and in a State of *Paradise-Blessedness*, making up with the *Risen Saints*; *We All*; as the *Apostle* saith, 1 *Cor.* 15. 25. and 1 *Thess.* 4. 17. viz. *who Come to us, and make us up* to an *All*, to a Complement of *Saints*, who cannot be the *Dead*; for They *Die not All*, but are *Chang'd*, and so *Participants* of the *First Resurrection*; Not the *Dead*, for They are the *Living*, and *Remaining*: These also, though they are not *Saints* of the *First Resurrection*, yet *Partakers*; Though they are not said here to *Live*, yet They are *Priests of God* and of *Christ*, and *Reign with Him as Kings of the Earth*; *Nations Saved, and Healed a Thousand Years*; And so the *Greatness* of the *Redemption of Christ* Abounds in the Sight of their short Danger, and They are *Caught up to Christ*, and to all the *Saints above*, and are *ever*

with

with the Lord; and so the *Second Death* hath no *Power over Them*.

6. These *Thousand Years* are Assigned not in their whole *Line*, but in their end to the *Loosing of Satan* for that *little Space*; to the *Insurrection of Gog and Magog*, against the *Holy City*; and the *Casting Satan* and the *Dead into the Lake*.

Object. If it should be said, How can One and the same sort of Persons be *Known* to be the same, when *Prophesy* hath so varied their *Names*, Calling Them the *Nations*, or *Gentiles*; The *Dead*; *Gog* and *Magog*?

Answ. So Great a *Prophecy* as This of the *Revelation*, that hath pronounc'd a *Blessedness upon Them who Read, and who Hear it*, Expects, All should be most *Accurate* and *Diligent* in Comparing it Self with it Self, bringing All *Scripture* into a Compare with it, that so the *Two Leaved Gates of its Truth may open to Them*, and the *Secret Treasures*, even *Treasures of Darkness*, as it seems to our dim Understanding, may be *Discloʼd* to Them: And if Any think the Trouble too Great, *They are shut Out*.

In this Case therefore by Comparing, we come to understand, that there is not only fair Inducement to think *the Dead*, *the Nations*, *Gog and Magog*, to be the same, but Greatest Assurance, They must be the same.

There is fair Inducement, in that *Gog* and *Magog*, being Described as a *Great Multitude, whose Number is as the Sand of the Sea*; They must be a Collection of *Nations*, and therefore They are expressly calʼd the *Nations*, Chap. 9. *v.* 8. and a *Hammonah of Nations*, as of Old in the Type, *Ezek.* 39 9. Now we find such a *Collection of Nations*, *Slain with the Sword of Christʼs Mouth*, Chap. 19. For *v.* 18. Their *Flesh* is Exposʼd as a *Feast* to the *Fowls* in such a Collection of *Kings*, *Captains*, *Small and Great*; And *v.* 19. They are said to be the *Kings of the Earth*, and their *Armies Gathered together under the Beast*, as their Chief: And when the *Beast* and *false Prophet* were *Taken and thrown into the Lake*, verse 20. οἱ λοιποὶ, the *Rest*, even the *whole Rest* besides the *Beast* and *false Prophet*, are *v.* 21. expressly said to be *Slain with the Sword of Christʼs Mouth*; And so They became the *Dead*; therefore Chap. 20. They are calʼd very properly in so Neighbour a Context οἱ λοιποὶ, the *Rest of the Dead*, by the οἱ λοιποὶ of Chap. 19. *v.* 21. and the *Words here*, put together; *The Remnant slain*, Chap. 19. 21. *The Remnant of the Dead*, 20. 5. *Slain* and *Dead* being most Conjoynʼd in Signification; They appeared be the same: And these *Rest slain*, and so *Dead*, are in their whole Number and Collection, the *Gog and Magog so gathered together*, as to the *First Battel* at *Armageddon*. So to the *Last Battel of the Thousand Years*, or of the *Day of Judgment ending*.

There is beyond this Inducement, strong Argument; For whoever Live in the State of the *Thousand Years*, must be *Partakers of the First Resurrection*; Because They are then *Natives of the Saved*, *Saved from the Sword of Him that Sate on the Horse*: As they are calʼd, *The Land brought back*, or *Rescued from the Sword*, *Ezek.* 38. 8. And Whole are *Healed with the Leaves of the Tree of Life*, They must be therefore the *Living*, for All that are

Living

Living are οἱ περιλειπόμενοι, the very *Left* as under a peculiar Guard and Care of Life; So They are call'd the *People left*, and *Escaped*, and the *Living*, *Esay* 4. 2, 3. and by *Ezekiel* compar'd to *Fishes* in the *Living* and *Healing Waters*; wherein whatever doth *Live*, shall *Live*, and the *Dead*, *viz.* the *Raised-condemn'd*, to *Marishes*, or *Miry places*, not *Healed*, but *Given to Salt*, *Ezek.* 47. 9, 11. even the *Salt of that Fire*, *never Quench'd*, *Marcb* 9. 47. From whence it Follows, whoever *Escape in that Great Tribulation*, the *Fire*, the *Sword*, the *Hail* of the *Day of Judgment*, and *Perdition of Ungodly Men* at that *Battle of Armageddon*, are the *Living Remaining*, *Written in the Book of Life*, and *shall Live*; And All other are to be Accounted the *Dead*, First *Slain with the Sword of Christ's Mouth*, punnish'd with *Everlasting Destruction*, and then *cast into the Lake* at last: For so it is *Everlasting Destruction* to be *Slain with the Sword of Christ's Mouth*, Because All the so *Slain* are the *Dead*, not *Partakers* of the *First Resurrection*, So the *Second Death* gets the *Power* over Them, certainly and infallibly; They are *cast into the Lake* that *Burns with Fire*, and *Brimstone*, which is the *Second Death*.

Having thus far Pre-caution'd concerning all Things relating to the State of the 1000 Years, and the *Little Space of Sathan's Loosing* after the 1000 Years: I will now in very Brief, Lay down some very short Positions, Clearing the Doubts Arising from the State of the *Living Remaining Saints*, as it is *Symboliz'd*, and Figur'd by the *Church of Laodicea*.

Posit. 1. The Great Reason perswading, The *Church of Laodicea* is the Representation of the *Saints* after the 1000 Years, is, that, There are Great Reasons to be Given, elsewhere declar'd, That the *Seven Churches* are as a *Prophetic Scheme*, prepar'd by Christ to Run the whole Line of Time, Allotted to the *Apocalyptic Prophecy*, as it is first Given by those *Churches*, with Relation to the *Church of Christ*, to the very end of All at the *Kingdom deliver'd up*; and as more Generally, It is the Second Time, Fully Given in the *Prophecy* of the *Book*, *sealed* with *Seven Seals*, and Gradually *Open'd* to the *Kingdom* by Christ.

Posit. 2. If it be so, Then the *Philadelphian Church* being the *Church*, on which the *Thousand-Years-New-Jerusalem comes down*, and Rests, The *Laodicean Church* that comes after it, must needs be the State of the *Church* upon the Glories of the *New Jerusalem* above being withdrawn, *Sathan Loosed*, and the Assault by *Gog* and *Magog*, *deceiv'd* by Him, preparing; For All These Immediately succeed the 1000 Years, if then, the *Church* of *Philadelphia* Agrees in Time with the 1000 Y. and describes the State of the *Church* during those 1000 Years, the *Church*, that Follows that, must describe the State of the *Church* after the 1000 Years.

Posit. 3. There is a wonderful Agreement herein of the Titles of Christ in writing to this *Church*, *viz.* the *Amen* and *Faithful Witness* to the Last End, about to Close the whole Created State, by *delivering* up the *Kingdom*, as well as the *Beginning of the Creation of God*, the Name of the

Church,

Church, *Laodicea*, as in a Judiciary Power over the *Nations* of the Raised, Condemn'd Wicked, Lying Captive at Christ's *Feet*, and so at his *Saints Feet*, as the *Dead*. The Promise of *Sitting down* with Christ on his *Throne*, (They being *Caught* up to it;) and that, as Christ *Sat down* on his *Father's Throne*, till the Time of his own *Kingdom*, So these *Saints sit*, while the Last Act of Judgment on *Sathan*, *Gog* and *Magog*, on *Death*, and *Hell*, is in Sentence and Execution, and so until the *Kingdom deliver'd* up; All these I say, Admirably Agree to the Last End of Things.

Posit. 4. The several Branches of the *Epistle* must not be Rigorously Applied to the *Saints Living*, *Remaining* in the *New Jerusalem* State, but carried only to the Principal Scope; and what-ever Exceeds that, must be understood, as in all Parables of *Scripture*, to Flourish and Embellish the Figures, that They may most to the Life, Express that Principal Scope; and the Rest must wale off, and be Applied only to the Groundwork it self of the *Figure*; as here it must to the *Church of Laodicea*, that was in Being, when the *Epistle* was written; and so These Following Particulars are of Chief Remark, in which, let us then *Hear*, what the *Spirit* thus Speaks to the Church of *Laodicea*.

1. The Lukewarmness of the *Church of Laodicea*, Applied to the *Living Remaining Saints* cannot be understood but of the abatement of the fervors for the *Glory of the Jerusalem above*, to which hitherto these *Kings of the Earth*, the *Saints below* had *Brought their Glory*. But now those *Glories* from Above being withdrawn, and the so Free and Illustrious Communications ceasing, These *Saints* below, whereas They rather Acquiesce in their State below, at least, as very well; should have Burnt in an Immediate *Zeal* to be *Caught* up, as *Elijah* in *Chariots of Fire*, to Christ above, and to be ever with Him.

2. The *Spewing* out of *Christ's Mouth* can by no means indeed be understood of a disgraceful, dishonourable End put by Christ to his own *Kingdom* below, or on his, the *Living Remaining Saints*, but only that seeing a Church State on *Earth*, Born up in *Glory* from the *Jerusalem* State above, during the 1000 Years, could by the decree of God, Assigning only a 1000 Years for it, be no longer, and that his *Saints* not yet vested in *Immortality*, and *Incorruption*, would be liable to *Sathan's* Assaults, and to Temptation, and to Fall from their Glory; He would therefore *Spew* out for ever Any Church State, but what should be Fix'd in *Immortality* and *Incorruption*, and so Immediately be *deliver'd* up through Himself to *God* and the *Father*.

This *Spewing*, or *Vomiting out of Christ's Mouth*, signifies then the utter Impossibility for ever of any Lapsible Church State; or what is not so Eternally Secur'd, Seeing it is most Impossible, Christ should *Return to his Vomit* any more.

3. The Church of *Laodicea*, so high Account of it self, as being *Rich*, and Increas'd with Goods, &c. but in Christ's Account being *Poor*, *Miserable*, *Blind*, and *Naked*, and *Counsell'd* therefore by Him, to *Buy of Him*

Gold tryed in the Fire, white Rayment, and Eye-Salve, as Applied to the *Living Remaining Saints*, is no otherwise to be understood, then that *All that Excellent State* of the *Jerusalem below*, was through the *Beams of a free Communication* from the *Jerusalem above*, with which It was in Union; but that being no longer possible, because the *Thousand Years* were *finisht*, there could be no Satisfaction in any longer Continuance below, however They might be Tempted to mistake concerning it; For the State of the *Church* so Deserted was *poor, miserable, blind, naked*, and the Good State could no way be Recover'd, but by the *Pure Gold*, the *White Rayment*, and *Eye-Salve of Immortality, Incorruption*, and *Immediate Sight of Christ Face to Face*, in his *Kingdom above*.

4. By the *Rebuke* and *Chastisement* on *Laodicea*, as It may be Apply'd to the *Living Remaining Saints*, is Figur'd, in the *encompassing* the *Camp* or the *Munition* of the *Saints*, *Christ's* main Intention and Delight which was *Love*; the end of it being to stir up that *Zeal*, and *change of Mind*, or *Resipiscency*, producing an Earnestness to be *Caught up to Christ* in his *Kingdom above*; according to the Necessity that must needs Appear from so Bold an Attempt of *Satan*, as soon as ever the *Glories* of *Jerusalem above* were stay'd, which was the Security of that *below*; And seeing there was but a *Thousand Years* Determined to that Universal Glory of the *Kingdom of Christ*, and there could be no longer such a *Communication*, and yet that there was not that Ardor in these *Saints* to be Translated to the Highest State; *Christ* stops also those *Influences*, that Fetter'd *Satan*, and the *Gog* and *Magog*; which They immediately Feel as a *Loosening of Themselves*, and so They *Come up*, and *Cover the New Earth*, and *Compass the City*; So that the *Remove of the Saints* is, as by a violent Motion, as it were *Spewing out*; and by a Severe Admonition upon the *Saints*, that Their *Zeal* for that *Remove up*, might *Flame out*, and so *Christ in a Zeal of Fire from Heaven, Devouring their Enemies*, might Rescue Them. This *Translation* is therefore call'd ἁρπαγὴ, 1 *Thess.* 4. 17. Implying a *Violence in the whole Transaction*; as of a *mighty Rescue from a destroying Beast of Prey*.

5. *Christ Standing* so Graciously at the *Door*, and *Knocking*, even at every Door, and Assuring his *Free Communion* in *Supping with the Saints*, and *They* with *Him*, shews in the Application to the *Living Remaining Saints*, that Never-failing *Love of Christ*, as the *Redeemer* and *Second Adam*, that when those *Brighter Rays* were Retracted and withheld, yet would not Fail to Visit Them, by no less Effectual, though not by so *Resplendent Rays*; and when *He* did not Visit Them, as a *New Jerusalem below*, any longer to Continue; *He* yet look't with a particular Care and Love to every Single *Saint*, to *Loose* not so much as One; not One of those *Saved*, and continually *Healed* with the *Leaves of the Tree of Life*, and the *Water of Life*, being possible to be *Lost*: Forasmuch as not One was a *Son of Death*, for that were to be a *Son of Perdition*, and of the *Second Death*, and so not to be of the *Saved* of the *Nations*, not of the *First Resurrection*, over whom the *Second Death can have no power*.

These

& These *Living Remaining Saints* are therefore every One *Over-comers*, and so every One *Caught up* to Sit with *Christ* on his *Throne*, as *Christ* Sate down on the *Father's Throne*; They Sit with Him in those Great Acts of *Judgment*, and when *Satan is Cast into the Lake*; And when *Death*, *Hell*, and the *Dead*, are Cast into the *Lake*, the Great and Final Acts of *Judgment*, They put on *Immortality* and *Incorruption*: They with all *Saints* meet *Christ* in that High Act of Resignation of the *Kingdom*, and having been *Kings* and *Priests* before, during all the *Thousand Years*, are in one Moment Perfected into an Equality to the *Saints of the First Resurrection*, and So to *Angels*, to whom Those are *Equal* at that *Resurrection*; that Possibility of Dying and Falling, of which for the Glory of the Redeemer, and his Grace, and Mighty Power over *Satan* and the *Dead*, there was but a Shew and no more, even all *Mortality is swallow'd up of Life*, and so They are *Ever with the Lord*, who is *Ever with the Father All in All*.

And thus *I* have according to the *utmost Grace* and *Assistance*, God hath herein been pleas'd to give me, Set out the *Kingdom* of the *Thousand Years*, which is indeed the *First Resurrection*; and there is no *Second*; All *Second* to it, is *Second Death*; as *I* have and do Affirm Constantly. All *Saints* are either *Principals* or *Partakers*; Here are the *Two* in *Capital Letters* written *Rev.* 20.5.14. *This is the* FIRST RESURRECTION. *This is the* SECOND DEATH. So that (however it be not Intentional, nor Understood by Them that say it,) To say, the *Thousand Years are past already*; Is to say, *The Resurrection is past already*, as *I* have already Observ'd.

And if They are past already, how comes it to pass the *Season* since their Ending, hath been not a *Little Season*? as the *Prophecy* so Positively Asserts it to be: For Beginning the *Thousand Years* at *Constantine*, and Ending Them at 1300, when the *Turkish Euphrates* Began to Swell over in the World, there must have pass'd about 400 Years since, which Compar'd with a *Thousand Years*, besides what still may be Expected, it is no *Small Season*; Nor does *Prophecy* barely say, *The Season of Satan's Loosing* is *Small* or *Little*; But it Describes *All Things* in the most Rapid Motion to a Final End; Which will by no means Agree with so long a Time, as hath already Actually pass'd: But thus it Fares with All, who will Deny *Great Scripture Evidence*; They are forc'd to *swallow Camels of Difficulty*, for the *Gnats* they so *strain at*. But God forbid *I* should seem to Charge All that do it with *Hipocrisie*; except that *secret Hipocrisie* Remaining and Lurking in the Heart of the Holiest here: Nor do, or can *I* in the least suspect the least Shadow of any Favour to the *Horrid Antichristianisms of Popery*, in the sudden Resolve to be a *Papist*, if one *Human Angel*, or *Governour* over all the *Christian Churches* could be suppos'd to be the *Institution of Christ*: For certainly if such a Love of Pre-eminence had not been Curs'd by God, as making Preparation for *the Man of Sin*, to *sit so High in the Temple of God*, and to let into it the *Desolating Abomination*; That might have been the most pardonable Errour in Popery; Especially according to even *Protestant Episcopal Principles*:

For I

For They beginning at *Deacons*, (as the ἀλφα, or First *Degree* that the *Apoſtle* intended) go up to *Prieſts*, from *Prieſts* to *Archdeacons* or *Deans*, from them to *Biſhops*, from *Biſhops* to *Archbiſhops*, and why not to *Patriarchs*, as Primitive? And why not from thence, (as All Heighth would Culminate to One) to the *Pope*, as the *Head of Unity* and *Order*, the *Vicar of Chriſt*, the *Succeſſor of Saint Peter*, who is Nam'd, πρῶτος, as if a *Scandal* were laid into that *Philoproteuſia*, if *I* may ſo call it, that *Primating Affectation*; But All Sincere *Proteſtants*, though moſt *Epiſcopal*, Abhor the Dreadful Conſequences from ſuch a *Primacy*, as the *Papacy* Claims; not only over Conſciences, but over Princes, and Civil Powers, in *Ordine ad Spiritualia*, or to Infamous Ends, call'd *Spiritual*; which *Spirituality*, I am very prone to ſuſpect, was Foretold in the *Holy Spirit's Choice* of that Word [πνευματικῶς] *Rev.* 11. 8. and that it does not only ſignifie, *Spiritually*, *viz. Myſtically*, but is alſo *Prophetick* of that Great uſe *Antichriſt* ſhould make of that Word [*Spiritual*;] On which Account I cannot but pray, All *Proteſtants* might get from under the Fathality of that Word, any way Secularly Apply'd; as alſo from any *Primacy* Allied to the *Feet of Clay*; I have ſo Great an Honour, and Love for many, who ſtand ſo high in, as They are call'd, *Spiritual Dignities*, who, I am Bound to hope, are yet in their Truly Chief Scituation, *Stars in the Right Hand of Chriſt*.

But the Chief Reaſon I make this Digreſſion, is, that I may obſerve, how far One may be from ſuch Portentous Conſequences, that may ſeem yet to have ſome Ground; Such are charg'd on me on Dr. *Criſps* Account; All which I deteſt with Greateſt deteſtation, as I Fully Believe he did, but minded only to Give the Full Conſolation to Conſciences Ariſing from Chriſt, being an ἀντίλυτρον, a *Ranſom* in our Steed, a *Sacrifice*, a *Surety*, and *Sin* for us; and deſigning All his diſcourſes of Theſe Things to be Confin'd to the *Elect* only, who ſhall All be brought in by Chriſt, and Receive an Efficacious *Spirit of Holineſs* and *Perſeverance*.

But to Return to the *Thouſand Years*, which *I* have Affirm'd to be the *Perfection of Time*; Becauſe It is the *Fulneſs of Times*, or of *All Times*, to which the *Scripture* therefore Sets up as *Pillars*, Two γίγονεν, or *It is Done*, *It is Done*; One of Deſtruction to the *Wicked*, One of *Salvation* to the *Saints*: Therefore *I* Avouch a *Scripture Line of Time* from the *Firſt Sabbath*, to this *Great Sabbatiſm* in Expreſs, either *Hiſtorick firſt*, or afterwards *Prophetick number'd Numbers*; And becauſe This is a *Divine Chronology*, It is not ſubject to the endleſs Contraſts and Feuds of Greateſt *Chronologers*, never to be Reconciled by Perſons of Greateſt *Learning*, *Reading*, and *Judgment*; much leſs by Me leſs than the leaſt of the *Sons of Learning*, not Worthy to be Nam'd among Them; Yet by the *Grace of God*, in this Matter *I Am*, *what I Am*, and hold in my Hand the Unerring *Clew of His Word*.

THE END.

Some ſmall *Errata*, The underſtanding Reader will pardon and mend. I only note page 9. line 16. for Believ'd, read, Beloved, p. 13. l. 24. for pro. read premiſes, p. 28. l. 35. for Affec. Read Affection, p. 29. l. 30. read, that, before Kingdom.

A POSTSCRIPT TO THE READER,

Concerning the Thousand Years, further Cleared.

SInce the Finishing of the Fore-going Discourse, as I was in Earnest Thought about the Clearing the Due Assignation of the *Thousand Years*; To the *Saints* of the *First Resurrection Reigning with Christ*; To the *Wicked Raised*, but not *Reigning with Christ*, and so not *Living*; And to the *Saints*, the *Living* and the *Remaining*, or *Left* under a *Guard of Life*, Secur'd from the *Sword of Him that Sat on the Horse*, and so *never Dying*. To every of which *Classes* the *Thousand Years* are plainly, and without any violence in the Threefold mention of the *Thousand Years*, Vers. 4, 5, 6. Assign'd: It yet seem'd a Doubt to Me Worthy of a further *Illustration*, Where the universality of the *Raised Saints*; Concerning which, the *Apostle* is so clear, That *Christ brings Them with Him*, should be plac'd: Because They could not with such Satisfaction be Repos'd either with the *Martyrs* and *Non-Worshippers* of the *Beast*, &c. Nor with the *Partakers* of the *First Resurrection*, who, though *Chang'd*, are not *Caught up* till a *Thousand Years* after, which I never yet see Disprov'd: Although because *Scripture* is so *Positive*, All the *Dead in Christ rise first*; They must have been Included in One of those Two. And I did accordingly in the foregoing *Treatise*, Incline to place Them among the *Martyrs*, *page* 30. *line* 1. but yet a Desire of a further Explanation, remain'd with me; And, I hope, I may say, without vanity, *God hath hitherto helped me.* And I Found Their Seat is distinct, and in the First Place, viz. In those words, *I saw Thrones* and *They Sate upon them*, and *Judgment was given to Them*; most Agreeable with *Daniel's Prophecy*, Chap. 7. 26, 27. Who therefore are the *They* who *Sate on Thrones*? I know it may be said, No More was meant, but that the *Thrones* were *Set upon*, &c. *They shall require thy Soul*, Luke 12. 20 and *They may Receive You*, Chap. 16. 9. But considering the following words, *Judgment was given to Them*;

and

cannot be thus any fair way Expounded. I conclude, The [They] must Relate to some Persons spoken of before, and who should They be, but those Signified by the *Armies of Heaven*, Chap. 19 14. who *Followed Christ on white Horses*, in *Linnen white and clean?* Most Admirably Agreeing with the *Prophet Zechary*, *The Lord my God will come*, and All *Thy Saints with Thee*, Zech. 14. 5. With the *Apostle Paul*, 1 Thess. 4. 14. *Those that Sleep in Jesus*, will *God bring with Him*; With the *Epistle of Jude*, Reciting *Enochs Prophecy*, v. 14. *The Lord cometh with Ten Thousand of his Saints*, &c. When therefore the *Prophecy* had Disposed of the several Enemies of Christ; as the *Beast*, and *false Prophet*, Chap. 19. *Cast into the Lake*, and the *Remnant Slain with the Sword of Christ's Mouth*, and *Satan* the *Dragon Bound*, &c. Then it gives Account of the *Armies of Heaven*, that were with Christ in this Victorious Disposes; And of *Them*, It says, *I Saw Thrones*, and *They* [Those Armies] *Sate upon them*, and *Judgment was given to Them*; And so being in the Fore-Front, or First, *Set on the Thrones*, must needs *Reign with Christ* the *Thousand Years*. Allowing therefore not only the *Scripture-way* of giving Account of Things, not in such a Method as Humane Writings observe, and much more allowing for the Secrecy of *Prophecy*; This is to Give a Full Satisfactory Account, and I hope it will not be unworthy the Consideration of All, who are Serious Considerers of these Things.

Then follows the Account of All Suffering for the *Witness of Jesus*, and for the *Word of God*; Surely from the Beginning of the World; but with an especial Reference to the *Roman* way of Punishment of such Offenders, shewing a Direct Eye upon *Roman Martyrdoms*, by *Beheading*; as *John* the *Baptist*, and the *Apostle Paul* said to be; But most particularly the *Non-Worshippers* of the *Beast*; who are so particularly Recorded for Three Reasons.

1. Because hereby the *Judgment* upon Them as *Heretiques* and *Rebels* to the Government of Christ, as *Antichrist* pretended, is as an Attainder by an Illegal Power, Signally taken off.

2. That the *Prophecy* all along before Insisting upon the *Beast*, his *Image*, &c. might have the Due Honour given to it, by placing a peculiar Remark upon the Principal Subjects of it; So that it is most Admirable, how any Rational Considerer of the *Prophecy*, can suppose *Pagan Rome*, Falling above 300 Years after *Christs Resurrection*, should Take up such a *Prophecy*, against so manifest Assurances, that it must Run on to the *End of the World*. That even the Wisest *Papist* cannot Deny it. But what Violence must They use to it, that Believe the *Papacy* to be the *Beast*, and yet so begin the *Thousand Years*; That they must be long ago before Him Finished. Could such a Prejudice be brought from this *Prophecy*, or *Scripture* in general against my Doctrine of the *Thousand Years Kingdom*, or such a Proof against me, as I have given, of the *Flying away*, Revel. 20. Of the *New Heavens*, and the *New Earth*, I would be so Retracting indeed, as Immediately to Retract, and even to Recant; In the mean Time, as I have Stated Things, I fear no Accessions to *Mahomet* by My Doctrine of the *Kingdom of Christ*.